THE BOY OF BILSON:

OR,

A TRVE DISCOVERY OF THE LATE NOTORIOVS IMPOSTVRES OF CERTAINE ROMISH *Prieſts* in their pretended *Exorciſme*, or expulſion of *the Diuell out of a young Boy, named* WILLIAM PERRY, *ſonne of* THOMAS PERRY *of* Bilſon, *in the County of* Staffford, *Yeoman.*

Vpon which occaſion, hereunto is premitted

A briefe Theologicall Diſcourſe, by way of Caution, for the more eaſie diſcerning of ſuch Romiſh ſpirits; and iudging of their falſe pretences, both in this and the like Practices.

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2. Theſ. 2. 10, 11.

Becauſe they receiued not the loue of the truth, that they might be ſaued. For this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould beleeue a lye.

AT LONDON,
Imprinted by *F. K.* for *William Barret.* 1622.

THE HISTORY OF PHILOSOPHY

A TRUE DISCOVERY OF THE FALSE MOTIONS IMPOSTURES OF CERTAINE ROMISH

Upon which occasion hereunto is premised

Some Treatise concerning the Differences, both in this and the like Practices.

TO THE CHRISTIAN READER.

BEing acquainted with the mind and purpose of the Author of this ensuing Treatise, and hauing thereunto added those other Pieces (vnto which I am no stranger,) to make the Narration complete, as concerning the Boy of Bilson: I thought it my duty, after much sollicitation, to communicate the whole in print; and so to make it iuris publici. And this (as I thought) these very times did exact. For now the Popish Priests haue so cauterized their consciences, and rub'd their foreheads, as that they take delight, and blush not, daily to forge and coyne most monstrous *vntruths; all to support their drooping and dropping Cause. Since therefore their appetites are so well whetted and set on edge (by what * Stone we may easily ghesse, it being their due reward,) as that they make no bones of whatsoeuer is set before them; to stay their stomacks a while, let them be chewing this bit, (which otherwise they shall not now eschue,) Vt quam falsa dicendo & scribendo voluptatem ceperint, eandem vera legendo & audiendo amittant.

Here then (good Reader) in the first place thou hast a Treatise *professedly written for a* Discouery *of, and a* Caution *against the enueagling proiects of Romish* Priests, *chiefly in that one particular,* viz. *their pretended Priestly* Exorcizing *and expelling* of Diuels *out of bodies possessed. By which thou maist iudge, whether these* Mirabularies *deserue not the reputation of the rarest*

*witnes (among many others) their fresh Master-lye, touching the supposed Apostasie of the late L. Bishop of London.

* Perhaps the same that one of them hanged about the Bayes necke. vid. pag. 63.

rarest Mountebanks of these times. Next followes, A faithfull Relation (for so they name it) made by these Priests, touching their proceedings with the Boy:
Vide pag. 45. "which they did purposely write and disperse, To the "end (as they professe) that all indifferent mindes "may magnifie and praise Almighty God, that "hath left such power to men, &c. such (forsooth) as they had, in Exorcizing and coniuring the Diuell within that Boy, being their supposed desperate Demoniack. Which glorious worke of theirs when these Roman Arusp ices shall, at their next enteruiew, recognize, Mirabor si non riserint. And that so much the rather, after they haue perused the Remaine of this Booke, in which the Euent and successe of the whole businesse is truly related: and their formidable Mormo proued no other then an Apish Cobalus. Whereby it will also come to passe that these Catholike Gentlemen (for so they stile thēselues, albeit by their * outward garbe one would rather suspect thē for Seruing-men & attendants on such persons, nè quid grauius) shall be so cleerly conuinced of palpable Quacksaluing, as that a very meane Herald, knowing the house they come of, may blazon their Armes: and so expose thē vnto shame and laughter.

Cic.

* See their descriptions in this Booke pag. 63. 64. &c.

But I will not intertaine thee (gentle Reader) with any longer parle in the entrance, after that I shall put thee in mind of that sound aduise, which an Heathen Philosopher long since prescribed (but neuer so necessary as now, when Popish impostures are so rife,) viz. ΝΗΦΕ. ΚΑΙ. ΜΕΜΝΗΣΟ. ΑΠΙΣΤΕΙΝ. Which may be thus englished; Bee wise, and bee not hasty to beleeue. which precious Amulet I commend vnto thee, and All of vs to the rich mercy of our most gracious God.

Epicharmus.

Ryc. Baddeley.

THE GENERALL HEADS of this Booke.

Pag.

I. A Diſcourſe, by way of Caution, concerning Popiſh Exorcizing of vncleane ſpirits. 1

II. A Relation made by certaine Romiſh Prieſts, and by one of them diſperſed; wherein they magnifie the power of their Exorciſme ouer the diuell, in the Boy of Bilſon. 41

III. A deſcription of the admirable guile and cunning of that Boy, in counterfeiting himſelfe poſſeſſed of the diuell. 55

IV. The meanes and manner vſed by the R. Reuerend Father in God THOMAS Lo. Biſhop of Couentry and Lichfield, for diſcouering his diſſimulation. 56

V. The two examinations of the Boy, taken before the ſaid Reuerend Father; together with his plaine and direct Confeſſion of the whole Complot and Practice. 61,69

VI. The Succeſſe and euent of all, ſhewed in the Boyes (firſt) priuate, and (after) publike Acknowledgement made before the whole County, in the Summer-Aſſizes held at Stafford this preſent yeere 1621. 72

TO

Faults escaped in some Copies.

Pag. 14. lin. 2. reade, *will you so.* p. 25. l. 11. r. *the third point.* p. 28. l. 14. r. *Admiration.* p. 33. l. 6. r. *to proove.* Besides, mend the numbers of the Pages, in the letters E. H. I.

A DISCOVRSE CONCERNING *Popish Exorcizing.*

Miracle, being (as Diuine learning doth teach) a Worke of Omnipotencie, farre exceeding all naturall power of any Creature, is the *broad Seale*, of Almightie *God*, for the confirmation of Truth: which whosoeuer shall dare to counterfeit, must needs be guiltie of no lesse then high Treason against the supreme Majestie. Necessarily therefore will it concerne, as in speciall those that take vpon them the Office of working *Miracles* in these times, to feare and tremble at such dangerous impietie; so also in generall euery Christian and religious Soule to beware, that he be not circumvented by any forgerie in this kind, and thereby drawne to admire and esteeme, as the *finger of God*, the lewd and ridiculous iuglings of wretched men. For which end I haue aduentured to set downe certayne Aduertisements, whereby others may bee reasonably directed how to discouer & auoid such kind of Popish delusions.

The first Advertisement;

Against a false Proposition of the Romanists, who make the use of Miracles to be a perpetuall and necessarie note of the Catholike Church.

THe Proposition much insisted vpon and pressed by *Bellarmine*, *Coster*, *Valentian*, and other *Iesuites*, is, that *the vse of Miracles is a necessarie, perpetuall, and profitable Character and Note of the true Church of Christ*, aswell in these Times as it was in the Dayes of the *Apostles*. This we are warranted to call a false Proposition. First, because that *Gift* cannot bee called *perpetuall*, which ceased by little and little; insomuch that Saint *Chrysostome* and Saint *Augustine*, could say of their owne times (which bordered neare vpon the Dayes of the Primitiue Church) that *diuers kind of Apostolical Miracles* were then *ceased*. How much lesse therefore can this Power bee expected in these latter Times, of which the Romanists owne Bishop (who liued in the dayes of King *Henry* the eight, and whom they haue magnified with the Title of a *Martyr*, that is, a *Witnesse* of the Truth) did auouch, saying, *The promise of God touching Miracles, God would not haue to be perpetuall in his Church.*

Chrysost. *Aug.*

Iob. Rossens. Episcop. con. Luth. de Capt. Bab. c. 10.

Secondly, if they were *necessarie* (especially) for the confirmation of the Doctrines of Faith, as the Romish Priests doe in their *Exorcismes* professe, then would not S. *Gregorie*, the first and greatest Pope of that name, haue held them necessarie onely for the first begetting, breeding, and nou-

cing

ing of the Church. *Miracles* (saith he) *be watering of plants is necessary, when they are first planted, which, after they be come to growth, will be of no vse.* Which sentence of S. *Gregorie*, did peraduenture draw the like Assertion from the quill of the Iesuit *Delrio*, saying (although somewhat mincing it) *For the establishing of the Faith, there is now little necessitie of Miracles, or none at all.* But more thorrowly their said Bishop, who holdeth them not necessarie, but *for the time of the birth and breeding of the Church.* Whereunto (to forbeare any further search after Witnesses) their Iesuit *Acosta* accordeth; *There being a difference* (saith he) *betweene the primitiue Times and these Dayes wherein we liue, for what need we any confirmation by Miracles?* So he.

Greg. hom. 29. in Euang.

Delrio Iesuit. Disq. Mag. Tom. 2. l. 4.

Rossens. sup.

Acosta Iesuit. de salut. Indor. l. 2. c. 9

Thirdly, touching the *profitablenesse of Miracles* in the latter Ages of the World, Saint *Chrysostome* durst say, that *it is more profitable to want them; it being a matter of greater worthinesse to beleeue without them.* Yea, their owne Preacher, entring into this contemplation, taught publikely, that *Miracles now would be rather an hindrance vnto Faith.* And I cannot beleeue he spake without booke, seeing that our Sauiour *Christ* (as Saint *Augustine* obserueth) *hath giuen vs a caution, against these Miracle-mongers, willing vs to take heede that we be not deceiued.* Whereof their Iesuit will giue vs some reason, euen, *Because that in the time of Antichrist it will bee hard to discerne true Miracles from false.* Where then shall a Christian cast Anchor in so great danger of seducement by *Antichristian Miracles?* the true answere to this will giue vs full satisfaction;

Chrysost. as hee is alleaged by *Acosta. ibid. c. 2.*

Stella in Luc. 11

Aug. Tract. 13. in Ioh. 3.

Mar. 13. 9.

Acosta Iesuit. de temp. nouiss. l. 2. c. 19.

and this wee haue confessed by the mouth of the same Iesuit, as absolutely as any Protestant can professe. *Our strongest hold* (saith he) *must be the holy Scriptures, which are of more strength than any Miracles; nor can the Seruant of Christ haue a stronger Fort against the power of Antichrist.* Which Tenet, concerning the securitie of *Christians* by *Scriptures*, was anciently held before the dayes of *Antichrist*, as we reade in the ancient *Author of the worke*, passing vnder the name of S. *Chrysostome*: *True Christians* (saith hee) *were discerned in former times by Miracles, but now by Scriptures.* This is the Fort which will defend vs, and therefore we aboue all things ought to defend it.

Acosta ibid. l. 1. cap. 20.

Hom. 49. in Matth.

The second Aduertisement;

Shewing the false Assumption of the Romanists, in challenging to themselues the power of Miracles, *as a perpetuall gift peculiarly belonging to their Romane Church.*

ALthough the Iesuit *Turselline* talketh and boasteth of many maruelous *Miracles*, daily done in *Italy*, *Which* (as he saith) *are no lesse glorious than those miracles in the dayes of old*: yet doubt we not to call this *Assumption* a meerely vaine presumption. For if wee require them to shew vs in their Church the power of *Prophecie*, they might take (I thinke) a Lanterne to seeke thorowout all *Italy*, and not find any one whom they can point out to

Hist. Domus Lauret.

bee

bee professedly a *Prophet*. If we inquire after the *gift of Tongues*, to speake strange languages, where can they shew this? Miracles (saith the Apostle) *are for vnbeleeuers*, or *Infidels*: and no *Miracle* more necessarie for the conuersion of *Infidels* in the *Indies* than to be able to speak the languages of those Nations, because *Faith commeth by hearing*, and *hearing of a knowne language*. Yet wee know that the Priests, who daily labour for the conuersion of those *Infidels*, confesse that they are glad to labour and studie Moneths and Yeares, to learne the languages of those Countries. 1.Cor.14.22. Rom.10.17. 1.Cor.14.

But, to speake more generally, How can this be said to be a *perpetuall Badge* of the Roman Church, whereof a famous Bishop (liuing but about fourescore yeares since) being posed by *Luther*, to shew in all *Europe* where there was any that could professe himselfe endowed with that *Gift*; answered plainly, and without any Parable (speaking of the power of *Miracles*) *Cuius* (saith he) *effectum nunc nullum cernimus: Whereof wee see no effect in our dayes.* *Rossens. in Luth. de Capt. Babyl. cap.11.*

When wee further insist, and aske, concerning this great signe of the ordinarie worke of *Miracles*, where this *Starre* doth appeare? surely, not at their *Ierusalem*, the Citie of *Rome*; nor yet in *Europe*, their *Iurie*, for they send vs to seeke it in the new-found World, in the conuersion of *Pagans*; professing (as it may seeme) and that iustly with their *Espencaus*, that *Miracles are no where necessarie, but among Infidels*. Here then, if any where, we are to seeke it, to wit, in the *Indies*; where behold *Bellarmine*, *Espenz in 2.Tim.3*

Iermin, and their other *Magi* do set it rising (as it were) in the *East-Indies*, and setting in the *West-Indies*. No question therefore, but we are like to find it in those *Indies*; that which is their ordinarie *Assumption*.

For confutation whereof we need not to trauell so farre, to tell this, two famous *Iesuites*, who haue beene most conuersant there, and taken (as is said) most paines for the conuerting of *Infidels* to the Faith of *Christ*, come vnto vs by their Bookes, and tell vs, the one, that this *Assumption* is false, the other, though auouched by them, yet not saying that it is true. For of the East Indies, their Iesuit *Acosta* saith affirmatiuely; *Prodigia nulla facimus, signa nulla edimus: We worke no Wonders, we shew no Miracles.* In the West Indies, who more resident than their Iesuite *Xauier*, whom they report to haue beene their *Thaumaturgus*, and to haue healed lame, dumbe, deafe, blind, yea and to haue raised the dead to life. Notwithstanding, when we consult with *Francis Xauier* himselfe, in his Volume of *Epistles*, directed vnto the *Fathers* of his owne *Societie*, vnto *Cardinals*, and others of best esteeme; hee maketh no mention there of these *miraculous workes*. Which we doubt not but hee would haue done, if any such Acts had beene wrought. For we may not thinke that Iesuites would professe more modestie, in this kind, than the holy *Apostles* of *Christ*, who, to the glorie of God, and comfort of his Church, did professe to reueale and report (speaking of their Miracles) *Magnalia Dei*; *The wonderous works of God*. Therefore we take this his

Acosta Iesuit. de salute Indor. l. 4.

Ballar. l. 4. de Notis Eccles. c. 14.

Act. 2. 11.

not

not verifying the report of his Miracles, so commonly suggested, and so greedily intertayned by others, to amount to no lesse then the denyall of them to be true.

Let me adde vnto *Francis Xauier* their *Francis de Victoria*, Professor of Diuinitie in *Spaine*, who discussing this great point, whether that the Doctrine of *Christ* were so sufficiently reuealed vnto the *Infidels* of these times, *by Word*, or *Miracles*, that they, which would not bee conuerted, might iustly bee condemned of so vnpardonable obstinacie, as to deserue to bee persecuted by Sword; after his deliberate and earnest search to satisfie himselfe and others in this, answereth (concerning Miracles) *Signa nulla audio: I heare of no Miracles.* *Fra. de Vict. Relect. 5. sect. 2.*

The third Aduertisement;

Shewing that it hath beene a custome among Ramish Priests, willingly to deceiue the people by counterfeit Acts and Reports.

HOw shall this bee newes to Any, who hath beene acquainted with some of their owne Authors? One confessing, that *People are deceiued by false miracles, deuised by Priests, and such as adhere vnto them.* A second, *remembring* (as hee himselfe saith) *with griefe some Historians, abusing the credulitie of the people, by relating the miracles of Saints.* A third inueighing against the prodigalitie of some vaine *Reports of false miracles.* A fourth, and also a fift, *Lyra in Dan.* *Melchior Canus lot. Theol.* *Eras. ante lib. Confess. Aug.*

fits partly *scorning*, and partly *abhorring* their fabulous relations, and vaine forgeries of *Miracles*. These confessions may serue for the present.

Agrippa de Vanit. scient. Viues in Aug. de Ciuit. Dei, l. 22. c. 8.

We need not be inquisitiue into Examples fetcht from other Countries, concerning the iuggling tricks of the *Friars* of former times; which haue beene detected to their shame; nor yet of a late* *Admirable Historie* (as they call it) of notable *Exorcismes*, performed at Saint *Baume* in *France*, which will hereafter bewray it selfe by its owne contradictions: because our owne halfe Isle, euen little *England*, will be found to abound as much with varietie of false *Miracles*, as *Africke* with *Monsters*. For here hath beene seene a *Maid* with a miraculous *Apron*, casting little flashes of lightning in the darke (for this also was a *worke of darknesse*) and easily done by an artificiall tincture of Sulphure. Not long after (which the World gazed at) they produced the *Image of Garnet* the Iesuite in a straw: wherein there was nothing more wonderfull, than that any should account it miraculous, it being (by the confession, vpon oath, of such Recusants as had kept it) *no more like Garnets face than any other mans*; and so little exceeding the power of man (therefore no Miracle,) as that a young youth addicted to the arte of limbing did then draw (and that more perfectly) a number of such like, in the huskes of eares of Wheat, in one day.

* *Histoire admirable de la possession & conuersion d'vne Penitente, seduite par vn Magicien, &c. conduite a la S. Baume pour y estre exorcizee, l'An 1610. soubz l'autorite du R.P. F. Sebastien Michaelis, Prieur de Couent Royal de la S. Magdaleine a S. Maximin, &c. A la Reyne Regente, Paris 1613. auec Priuilege du Roy.* It was translated into English, according to the originall Copie, by W. B. and printed, *Anno* 1613. which Edition is here after obserued. Printed, *Anno Domini* 1603.

The Booke intituled, *A Declaration of egregious Impostures practized by Romish Priests*, setteth forth whole Pageants of counterfeit *Exorcismes*; one vpon *Sara Williams*, another vpon her sister, *Fris-*

wood

wood Williams, a third vpon *Anne Smith*, a fourth vpon *Richard Mayne* Gentleman, a fift vpon one *Marwood*, the ſeruant of that *Babington*, who was executed for treaſon. The *Prieſts*, who are reckoned as Agents in theſe feats, are named to haue beene Maſter *Dibdaile*, Maſter *Sherwood*, Maſter *Cornelius*, Maſter *Stampe*, Maſter *Edmonds*, alias *Weſton*, Maſter *Dryland*, Maſter *Terrill*, Maſter *Tallice*, Maſter *Ballard*, with others; and in concluſion, all miraculous *Exorciſts*, by the confeſſions (vpon oath) of foure of the parties themſelues that were exorcized: albeit it was proued to be nothing but deceitfull cunning, and plaine coſenage.

Although theſe and the like pranks haue beene often hiſſed of the Stage, for ſtale and groſſe forgeries, yet notwithſtanding haue they aduentured to publiſh that, which they call *A faithfull Relation of their proceedings*, in exorcizing the *Boy of Bilſon*, as *poſſeſſed* of the *Deuill*. Which *Relation* who ſo readeth, ſhall thinke that hee hath ſeene a *Comedie*, wherein the Actors, which preſent themſelues, are theſe; A craftie *old man*, teaching the feats and pranks of counterfeiting a perſon *Demoniacall* and poſſeſſed of the *Deuill*; the next, a moſt docible, ſubtle, and expert young *Boy*, farre more dextrous in the Practique part, than his Maſter was in the Theorie; after him appeare three Romiſh *Prieſts*, the Authors of ſeducement, conjuring their onely imaginarie *Deuils*, which they brought with them; and laſtly, a *Chorus* of credulous people eaſily ſeduced, not ſo much by the ſubtletie of thoſe *Prieſts*, as by their owne ſottiſhneſſe; which will hereafter be better manifeſted.

See this Relation whole, in the end of this Treatiſe.

The fourth Aduertisement;

Shewing, that Romish Priests haue thought it lawful for them, to delude men by forged Miracles, and feined Relations or Reports, vnder some religious pretences.

IF in practise of vnlawfull things they were not perswaded that they may doe them lawfully, there might bee some hope that they would at length bee brought to detest their dissimulations: but now that they varnish their godlesse forgeries with the colour of Godly intentions, how can we euer expect that they will renounce their custome of lying? And that it is so, in some Romish Priests, their owne *Canus* will witnesse, where he inueigheth against some, *Qui pietatis loco duxerunt mendacia pro religione fingere*, that is; *Who hold it a point of godlinesse to lye for the aduantage of Religion.* As also *Erasmus*, complayning of others who indeauour to excite men to their Religion, *Fabulis vanis, & falsis miraculis*, that is, *By vaine fables, and feigned miracles.* Yea, and their *Agrippa* putteth this in the Catalogue *of vaine sciences*, and not without indignation; *Qui piè nonnihil admentientes supponunt reliquias, fabricant miracula, confingunt terribiles fabulas*, that is, *Who by the mixture of some godly lyes deuise suppositious reliques, forge miracles, and faine fearefull fables.* The like complaint made their *Vines* against their *deuout lyes.*

Canus loc. Theol. l. 11. c. 6.

Eras. in censura ante lib. Confess. Aug.

Agrippa de van. scient. c. 97.

Vines in Aug. de Ciuit. Dei l. 22.

We may iustly recount among these the Romish Doctrine of *Indulgences*, which (since the Coun-

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cell of *Trent*) is by Pope *Pius Quartus* added vnto the Romane *Creede*; albeit, at the time of their first inuention, they were iudged by men learned and professed in the Romane Religion, to be no better than *pia fraudes*, that is, *Godly deceits*. And what shall wee say of their Historie, called the *Legend*, graced with no lesse a Title than *Aurea*, *Golden*; which it was lawfull to translate into any language, that it might lie open vnto all people, for their instruction in the fundamentall points of Poperie, when as yet the *written Word of God*, and the saiuing *Gospell of Iesus Christ*, was purposely shut and locked vp in a strange tongue? Notwithstanding, it cannot be denied, if we beleeue their owne Doctors, that *there is not a more absurd booke than it*: Or thus; *By the fables and fooleries whereof the Truth it selfe is ouerthrowne:* Or thus, *Wherein there are more Monsters than Miracles.*

Pius Quartus in forma Iuramen.

As Greg. de Valent. reports. Tract. de Indulg. cap. 2.

Espen. in Tim. Digress. 1.

Royard pref. ante Hom. de festo Sanct.

Canus loc. Theol. Lib. 11. c. 6.

And the counterfeit *Miracles*, by *Exorcismes*, wrought by *Priests* in *France* and *England*, haue (as their owne Relations doe manifest) a double intention, to wit, of gayning estimation vnto the *Priests*, and beliefe vnto that which they call their *Catholique Cause*. Nor may any obiect, that such forgeries are wrought by some obscure men, of small iudgement, or lesse conscience; for these are *Priests* who haue their mission, and cōmission from *Rome*, being sent (as they say) to *suffer persecution* for the Romane Cause: for the which some of them are in the Catalogue of their *Martyrs*, as namely, *Dibday*, *Ballard*, *Harrington*; who, with the other *Priests*, in acting these parts, were of the same Faith with

Declar. of Impoſt. their fellow Prieſt *Thomſon*, who held thoſe their practizes to be *good*, and the credulitie thereunto *Godly*.

The fift Aduertiſement;

Shewing the falſehood of their former Preſumption: and prouing, that no pretext of good intention, or purpoſe whatſoeuer, can iuſtifie any lying wonder, or yet any falſe Reports thereof.

WE haue ſeene what masks theſe deceiuable *Miraculiſts* doe put on, not onely for couering, but euen alſo countenancing their owne deceitfulneſſe, to wit, their pretence of *Deuotion, Religion, Godlineſſe*: in all which there is a good intent, which is to them the ſoule of ſuch actions. Surely, if this kind of dealing were lawfull, then might it be vſed, eſpecially for the gayning of mens *ſoules*, for the credit of the *Meſſengers of God*, and his *Chriſt*, or for the ſupreme end of all, which is the *glorie of God*.

But none of theſe ſo gracious and glorious pretences can excuſe them. Firſt, not the gayning of mens ſoules, becauſe it is written, *The mouth that lyeth ſlayeth the ſoule.* Now *Charitie*, by Gods Law, beginneth at a mans ſelfe; and can it then conſort with *Charitie*, that, for the ſauing of another, any man may murther himſelfe? And ſecondly, neither will it ſuffer to intend the credit of *Gods Miniſters*, and the eſtabliſhing of their meſſage of Faith, be-

Wiſd. 1. 11.

cauſe

cause this must needs be not onely damnable in it selfe, but also damageable to the *Faith* both of the *Preachers* and *Hearers*. The first the Apostle proueth, by reprouing them that should *say* of the *Apostles*, that they taught men to *doe euill*, *that good might come thereof*: of which Calumniators hee concludeth, saying, *Whose damnation is iust*. And if it be *damnable* to say that of any vniustly, then is it twice damnable for any to *doe euill that good may come thereof*. Concerning the second, the same Apostle is as direct. *If we* (saith he) *preaching Christ to be risen from the dead, Christ be proued not to be risen, then is our preaching in vaine, as being false witnesses; and then is also your faith in vaine*. Noting, that the *preaching*, and consequently writing of falsehood doth gayne nothing but losse of credit to the *Preacher*, and engender infidelitie in him that was a beleeuer: which are due wages, the one of wilfull lying, the other of light credulitie. Nor yet will it preuaile, that for the honour of *Christ*, whose attribute is *Truth*, they practize to deceiue by a *Lie*, the right cognizance of the *Deuill*, who is a *Lier from the beginning*: for what *societie* then can there be betwixt *Christ* and *Satan*?

Rom. 3. 8.

1. Cor. 15. 14.

Ioh. 14. 6. 1. Ioh. 3. 44.

Lastly, the end of all goods ends, the *glorie of God*, cannot priuilege any mans lie. The *friends of Iob* disputed against him, though ignorantly, thinking him to be an *Hypocrite*; and their whole scope was to magnifie the iustice of *God* vpon him: but *Iob*, holding nothing to bee more dishonourable to God than to pleade for him by a lie, stands at defiance with them that sought to pleade after that

manner; answering, with detestation of that Error,
Iob 13.7. *Will you speak wickedly for God, and talke deceitfully for him? will you accept his person? will you yet contend for God? do you so mocke him? shall not his excellencie make you afraid?* What refutation can bee more emphaticall, or yet more iust? for it is writ-
Heb. 6.18. ten, *It is impossible for God to lye*; and as *impossible* must we thinke it for *God* to approue or iustifie any *lie*, how much lesse wilfull lying? What then are they to forfeit, who stampe a fained pretence, as it were a false face vpon a *Miracle*, the act of *Gods omnipotencie*, which should therefore haue engrauen on it *Truth*, the first attribute of the God-head, the perfect Image of the God of *Caesar* (that is) that it be a true Miracle?

The sixt Aduertisement;

Discouering their doctrine of Mentall Reseruation, *which we may iustly suspect to be the art of concealing their deceits, whensoeuer they abuse men by their false reports.*

THeir *Mentall Reseruation* is (as they define it) a *mixt Proposition*, part in speech, and part in minde: as when a *Priest*, being in any danger to be discouered, is examined whether hee be a Romish Priest? who notwithstanding doth answere; *I am no Romish Priest*, (retayning in his minde this clause) *To tell it vnto you*; (or) *that you may know*, or the like: and the latter clause of the minde (say they)

they) maketh the words, *I am no Priest*, (otherwise false in themselues) to be true, as it were one Proposition. And thus they thinke to auoyd the guilt of a lie.

This Sophistrie did Master *Garnet* teach in writing, and practized it egregiously in the Tower: and this Master *Parsons* did vehemently defend, which other *Priests* vsed as a *Gyges Ring*, to become inuisible to men; that no Examiner could espie any of their Priest-hoods.

If they thinke it lawfull thus cunningly to equiuocate, for the preseruation of their owne bodies, and the bodies of others, will they not iudge it necessary, for the gaining of mens soules, trowe we? What credit then shall wee giue vnto such reports, which they shall falsly inuent, to draw men vnto their Religion, by saying (as they haue most falsly done) such a *Protestant Bishop* died in the Romish faith; or such a *Boy* was exorcized and dispossessed of the *Deuill*, by the helpe of a Romish *Priest*? Or such a *vision of our Lady* appeared vnto me, telling me that I cannot take the Oath of *Allegeance*, without *mortall sinne*? To these men we obiect, Are you so vnconscionable as to lye thus? They readily will answere vs, we lye not, for we did equiuocate. As for example, *He died a Catholike*, (reseruing) *for ought that you shall know*: and the *Boy was dispossessed by a Priest*, (reseruing) *if dispossessed*: And *the blessed Virgin appeared vnto me*, (reseruing) *but only in my conceit*. This being the professed guile and deceit of these kind of men, we haue iust cause not to beleeue them.

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The seuenth Aduertisement;

Shewing that Mentall reseruation is no better than lewde lying.

THis tricke of *Mentall reseruation* hath beene sufficiently proued to be not only a *lye*, but euen the *blacke Arte of lying*. As for example; If a Iesuite, being asked whether hee be the true Subiect of the King of Great Brittaine, shall answere, contrary to their meaning, *I am*, (but reseruing in his minde this negatiue particle) *not*; can this make one Proposition? Is it not rather a Contradiction, and consequently a flat lye? Let *Truth* it selfe speake, *Let your yea be yea* (saith Christ,) *and your nay be nay*; wherein as rash swearing is forbidden, so is true speaking commanded. Now I suppose that none can denie but, *I am*, is *yea*, and, *I am not*, is *nay*; and consequently that their, *I am*, is a lewde *lye*. And that indeed all such *Reseruations* (as cannot be qualified with some circumstance of speech, which vnto the intelligent hearer can no way import that he is no *Priest*) are vndoubtedly a *lye*, hath beene euinced from the testimonies of the learned men of their owne Schooles, in a Treatise purposely not long since writ vpon that subiect.

Mat. 5. 37. Iames 5. 12.

Only I adde for this present, that this Arte of *Mentall Reseruation* transcendeth all the wit, not only of Heathen men, but euen the practice of *Deuils* in their *Equiuocations*. For the Heathen, in saying, *Iurauiingua, mentem iniuratam gero*, were so farre from excusing this from a *lye*, that they

Cic. Offic.

called

called it *false*; only they thought it (but erroneously) lawfull for them to lie in such case of necessitie; when they had to deale with *Pirates* and Outlawes. But it neuer entred into the Morall or Logicall apprehensions of these great Masters of Learning, to conceiue otherwise of such Romish secret Notions, than as of very *lies*.

The *Deuils*, wee know, did *Equiuocate* in their Oracles, but only by a *verball Equiuocation*, consisting of an ambiguitie of words of double and doubtfull signification: wherein although there were deceit, yet was it not by a flat lie, but by an indirect truth. For example, To speake to a man, denying that he hath any money, and to say, yes fellow, thou hast a crowne (meaning, the crowne of his head;) the *verball Equiuocation* is in the word, *Crowne*, whereby the man is deceiued by the indirect, but yet true sence of the same word. Neuertheless these (we confesse) were called *lying Oracles*, not because of their *verball Equiuocations*, but because thereby they did seduce men into Errours. But *Mentall Reseruation* is such a *Cacus' den* as neyther Man, or Deuill by any circumstance of speech can possibly spie out.

The eight Aduertisement;

Shewing the meanes to discerne false Miracles, by vnderstanding the properties of those that are true.

THere are foure obseruable properties of diuine Miracles: I. is that the worke of the Miracle

be done *Transcendently*, by exceeding all power of Nature or Art; II. *Presently*, without delay; III. *Perfectly*, without defect; The IV. is in respect of the forme, *Sincerely*, voyd of idle Superstition. These are the true Characters of diuine working, by which if the Acts of Romish Priests be duely examined, they will be found exorbitant in all.

The ninth Aduertisement;

Shewing the falshood of such Romish practizes; because they are not done by a transcendent power.

ALthough the power of false *Miracles*, prophesied of by our Sauiour *Christ*, shall sometimes worke such great wonders, as are able *to deceiue, if it were possible, the very Elect*; so that wee must confesse (with their owne Iesuite) that *False Miracles are sometimes so like vnto true, that they can hardly be discerned*; which (as another of them acknowledgeth) *The Deuill worketh by secret, but naturall meanes, yet such as deceiue the sight and iudgements of men:* Notwithstanding many others are done only by either naturall, or else artificiall workings. As namely all that are not done either *presently* or *perfectly*, as shall be shewed. But be it that the workes done by these *Priests*, could seeme to be done as perfectly as they would haue them, yet can they sauour of nothing but mans craft.

Mar. 13. 22.

Acosta Iesu. de temp. nouiss. lib. 2. c. 19. Bellar. l. 3. de Pont. c. 15.

To instance but onely in that one thing, where-

wherein (as it seemeth) they ioyntly glorie, which is the adoration done by bruite beasts, as namely by a *Mule*, a *cade Lambe*, and a *Mastiffe Dogge*, vnto the *Hoast* in the Sacrament. Why haue you neuer seene *Apes* and *Babions* so disciplined, as to kneele downe, and make courtsie? Did not *Bankes* teach his *Horse* the like feates; When to acquit himselfe of the suspition of dealing with the *Deuill*, he made his Horse *Morocco* to kneele downe before a *Crucifix* in France?

Bellar. Borius, and the Admirable Hist.

Come we neerer to our *Exorcists*, and see their doings, and wee find (by the confessions of their owne Patients) that if there be any disease, as suppose the Mother, then they call this a *Deuill*; and if there be none, yet through violent and vntemperate working by their hallowed fumes and sulphurous odours, which they vse in their Exorcismes, they make a *Deuill*, that is, some disease: and after, by suffering their supposed *Demoniack* to take a little rest, O then behold a Miracle! forsooth, they haue stilled the Deuill. I should but take paines for repentance to busie my selfe, or my Reader with ripping vp the friuolous Wonders, which they haue registred, touching the power of expelling of *Deuils*. If any mans appetite serue him for these iunkets, let him reade their *Legend*, touching such Maruels, and he may soone satisfie, yea, and surfeit himselfe.

The tenth Aduertisement;

Shewing (for the better discerning of false Miracles) the III. *and* III. *Properties, which is, to be done* Presently *and* Perfectly.

THe second, which is *Presently*, their owne Bishop *Abulensis* hath obserued; *Nullum miraculum successiuè esse factum, sed statim, quando Christus illud fieri voluit:* that *Christ* wrought no *Miracle by piece-meale, but out of hand, so soone as hee would haue it done*, What can bee obiected against this, but only the cure of him that was *blind*, whom *Christ* made first to see, and after to *see perfectly?* To this the same Bishop answereth most fitly, that *This may be said to haue beene done presently, because suddenly, and as soone as hee would haue it done.*

Abulen. in Mat. 8. q. 15.

Mark. 8. 24, 25.

Abulen. ibid.

The third, to doe it *Perfectly*, is as well acknowledged to be a proper character of a true *Miracle*, whereby *diuine Miracles are distinguished from those that are Deuillish:* and that *When they that are cured relapse into their former diseases, it is a certaine signe that it is not the gift of God, whose workes are perfect.* Now let vs weigh the *Priests* practizes in these scales, and their workes will bee found too light, as not being done *Presently:* for these *Exorcists* labour alwayes vpon their parties possessed, as Physicians doe vpon their Patients, consuming monethes in practizing their Art, before they can seeme to haue finished their cure. So it fell out with the *Exorcists* at Saint *Baume in France*, at *Denham*

Anastas. Cochelet. Palest. honor. cap. 31. De Trio Iesuit. disq. Mag. l. 1. c. 3.

in

in *Buckinghamshire*, at *Hackney* neere *London*, and at *Bilson* in *Staffordshire*.

Then that they are not so *Perfectly* holpen, doth appeare by the *Exorcists* often boasting, how they driue the *Deuill* (as though it were a running gowtish spirit, flitting from one ioynt to another) sometime into the *Tongue*, sometime into the *Toe*, and sometime into places, for modestie not to bee named. Wherein they play with the *Deuill* only as idle fellowes doe with their *Apes*, making them skip from one place to another; when as the power of diuine *Exorcisme* was *instantly* and *absolutely* to expell the *Deuill*, but not to dally and sport with him in his hold of possession. See hereafter.

The eleuenth Aduertisement;

Shewing the last note of false Miracles, *by want of the fourth propertie of true workes, to wit, religious* Sincerities *without Superstition.*

AGainst this they erre both in their manner, instruments, and end of working. The manner is by vsing some set forme of words.

The twelfth Aduertisement;

Shewing their Superstition by their formes.

THat is worth our obseruation, which hath falne from the penne of their owne Iesuite, name-

De'trio lef. disq. Magic. in quæst. var. de morb. sacr. nand.

namely, that *Holy men of former times* [non sunt vsi formis conceptis, &c.] *did not vse any set formes of words, but sometime one manner, and sometime another, such as the Spirit of God did suggest vnto them: nor did God grant vnto them the gifts of healing vnder the condition of vsing any forme of speech.* Which is no more than that which their *Espencæus* will haue vs to obserue in the practise of *Christ* and of his Disciples. *Christ* (saith he) *vsed not any peculiar Ceremonies, but simply commanding the Deuill, by his inuisible power did driue him out. Neither yet doe wee reade that the Apostles of Christ did vse any set forme, or ceremonie.* If wee shall bring the practises of their *Priests* to be tryed by this test, wee shall find that their formall *Exorcismes* differ but little from Magicall Incantations. For (to omit others) our *Exorcists* at *Bilson* did professe at their first comming to the *Boy* that they could doe nothing, for dispossessing of the *Deuill* out of him, before that they had obtayned a Booke called *Thesaurus Exorcismorum, which* (said they) *is now at London.* Doe you not now see the distance betwixt the *Spirit* and the power of the *Priest* to bee as much as from *Bilson* to *London*, that is, an hundred miles at least? are these *Exorcists?* And although we know that the *Deuill* is a great Scholler, yet did euer the manner of Exorcising anciently consist in Booke-formes? is not this grosse Superstition? So likewise are their other Circumstantiall Acts, of almost, stifling their Patients with sulphureous *Fumes*; bufferting them with their Priestly *stoles*; besprinkling them with pale-fuls of *Holy-Water*,

Espen. in Tim. Digest. l. 1 c. 15.

See hereafter.

and

and *Herbes*; yea, and (whereof notwithstanding some haue not beene ashamed to boast off, as worthie of the dignitie of a Miraculist) *Daemonem pedali crepitu, aut recentis ſterceris fœtore depellere*: that is, *The repelling of the Deuill with the blast of such a winde, and the ſtench* of such an herbe which I shame to english. Which if it were possible for a man to beleeue, yet might they consider the vanitie of these fooleries, and vnderstand that the *Deuill*, that nimble Antique, doth but dally with them, passing and repassing as Boyes doe in their sports, when and how hee listeth: as was discerned in a *yong Monke obsessed of the Deuill*, which *Deuill indured* the application of *holy-Water* and other hallowed things, *but* yet *refused to depart from the partie obsessed* vntil such time as this *Nouice was soundly lasht with a Whip*; whereupon the *Deuill* gaue place, and then *he was deliuered*.

See in their *Cosmus Philiarch. de offic. sacerd. lib. 3. cap. 11.*

Gerard. Nazareth. apud Zuinger. theat. hum. vit. lib. 4. in Tit. de Daemoniacis.

The thirteenth Aduertisement;

Shewing their second point of Superstition, in respect of the ordinarie instruments of working, which in these latter times are Images.

THe Patriarke *Tharasius* in that latter *Synod of Nice* (which was the great Patronesse of the *worship of Images*, but after contradicted by the *Councell of Frankford*) did confesse in the presence of all the Bishops there assembled, that *No Miracles were then wrought by Images among Christians*,

Surius Tom. 3. Conc. Act. 4.

for their beliefe. But he that shall now trauell thorow either Romish Countries, or Bookes shall bee stored with any Miracles, of whatsoeuer sort, (put them all together) more than those which are done by the *Images of the blessed Virgin*, as at *Lorretto*, at *Hales*, at *Sichem*; wherewith the Bookes of *Tursellinus*, *Lipsius*, and *Costerus* are so fraught.

But because their *Patriark* durst say in so great and generall a presence of *Bishops* and Diuines, that *no Miracles were wrought by Images*, except among *Infidels*, what can any collect from thence but either that *Images* were not so miraculous in those former times, when notwithstanding, if euer, (that being the time wherein they most of all contended for the *worship of Images*) they were to bee expected: or else that the people of these times, which are so addicted to such Miracles, are most *Infidels*. Howsoeuer it must needs sauour of much Superstition that the vulgar people (as appeareth by the complaint of their owne Authours) *Adoring Images most idolatrously*, should be nourished in their Idolatrous fancies by the pretended *Miracles* wrought by *Images*. In all which maruels nothing seemeth more maruellous then the fascination of men, in beeleeuing them.

This place required that I should speake of their diuers Ceremonies in their *Exorcismes*, to shew their numerall *Crossings*, *Reliques* of false Saints, their *Holy-Water*, which they consecrate both to driue away *Deuils*, and to purge *veniall sinnes*, besides other formes of their practice, which are altogether superstitious, if not also sacrilegious. For

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(to instance in the last) what greater sacrilege can there be, than to assume power to ordaine any element, for conferring of a spirituall grace of remission of sinnes? What is this else than to institute a *Sacrament*, an act properly and soly belonging to the authoritie of him, who is the Creatour of soules? But these things being obuious vnto all men, I tooke hereby occasion to insert the former obseruation, concerning Images, albeit without Exorcismes.

The fourteenth Aduertisement;

Shewing the second point of their Superstition, by their impious and abhominable Consultation with Deuils in their Exorcismes, for resolution in points of Religion.

COncerning this I will first manifest that they vsually practize it; and secondly, propound their Reasons for so doing, and confute them.

That they vse to consult with Deuils about doctrinall points in Religion.

IF any man reade the Bookes, or heare the Relations of the Romish Exorcists of these latter times; and he shall find that there is nothing more ordinarie with them than their familiar conference with the *Deuill*, touching questions of Religion. Certes the Iesuite his *Interrogatories* put to the *Deuill*

nell to resolue off concerning Purgatory, for his Catholikes, and Hell for vs Protestants. With many other curious questions, as more than ridiculous. The Priests at *Denham* in Suffolk, Adiurations were frequent, by which they sought to latche their Adherents about the truth of the *Immaculate Conception of the Virgin Mary*, of her *Assumption*, of her *Sanctifying a Saint in Heaven*, of the *Sacrament of the Altar*, and *Christs bodily presence therein*. The Iesuite *Tursellin* contendeth by all the strength of his wit to giue satisfaction to his Reader, concerning the truth of the miraculous *Transmigration* of the *blessed Virgins house from Iurie to Loretto* in Italy. *Which one house of the Virgin excedeth* (as they say) *all others that ever were in that part of the world, wherunto there is daily concourse from all Nations of the World, especially from France, Spaine, the Indies, and most remote parts by Kings, Princes, and other people.* yet was not the truth of this *Historie* so absolute in all points vntill an horrible *Deuill*, called *Orth*, was consulted with, who affirmed that *That house was the very same place, wherein the Angell Gabriel saluted the blessed Virgin.*

See the Declaration of Impostures, &c.

Tursellin. Hist. Dom. Lauret.

Idem Epist. dedic. ante Hist. Iustus Baronius Epist.

Tursellin. quo supra.

Our Romish Priests in *Bilson* are desirous that their Disciples should know (which is their maine question) whether the Protestants or Romanists are more safe in their Religion: to this purpose they aduise with their faithfull Doctor the *Deuill*, and set the resolution downe in that which they call *A faithfull Relation*, (and that to vse their originall phrase) as a *Markable thing*. (saith the Priest) *compounded the Deuill to shew how he would*

See hereafter Pag. 58.

vnder vrging vse of the Romane Church: which he did daily vse, with ringing and tolling of the bels. Then I inquired how he did vse Luther, Caluine and Iohn Fox, which he did after the same manner, as he vsed the rest. Then I asked what power he had vnder a Romane Catholike Prince, as for to [illegible] and did no more. In all which they sufficiently manifest that their profession is vpon such like doubts, to take their resolution from the Deuill.

But of all stories of this kinde (I think) was euer committed to Print, that which was published in France, is most famous, and to the Romanists will haue cause to know, intituling it an *Admirable Historie of* their *Exercismes*, and dedicating it to the then *Queene Regent*. Wherein they bring in for proofe of many Articles of their Romane faith a Deuill named *Verrine*, constrayned (as they say) by the power of Gods word and *sweare by the liuing God, that Christ is in the Eucharist after Consecration, true, and liuely, as when he was crucified vpon the Crosse.* And so hee proceedeth in that Booke, prouing both Morall and Theologicall points of Religion to the end, and all to this end, that the hearts of people might receiue satisfaction by the *Deuils* Sermons. Where also *F. Michaelis* the Iesuite himselfe, in the *Epistle to the Reader* before the Booke, further saith, and professeth as followeth. *We are in good hope that this Historie will be no lesse vsefull and profitable in France, than that was of Laon, printed Anno* 1566. *which greatly confirmed the Catholike faith, and conuerted* Admir. Hist. pag. 52. & 98.

many Heretikes, who heard the Deuill say many times in an high voyce, that these Heretikes were his friends and confederates. So that we cannot but see that in is their profession to receiue assurance of their faith from the *Deuill*, which may bee yet more euident vnto vs, in as much as that they doe reason for the iustifying of themselues in so doing, which is the next point.

The fifteenth Aduertisement,

Shewing the falsitie of their Reasons, for their consulting with Deuils, by their Extraordinarie, for matter of Religion.

THe *Adoration*, which they defend so beeso powerfull, is of two sores, the one is of an absolute *command*, the second is of stipulation or obligation, by a formall *Oath*.

The *Adoration* by absolute command they contend to proue first by the example of *Christ* against the *Deuill*, the next by the example of the *Deuill* against *Christ*. The second they labour to make good by vertue of the band of a formall *Oath*. My part and office will bee to confute them in all, as well particularly as generally.

The

The particular Confutation of their first Reason, whereby they goe to proue the lawfulnesse of conferring with Deuils, by the manner of Admiration, which they collect from the example of Christ against the Deuill.

THe first foundation, which they lay for this, is that *the Deuill is constrained by the power of God to speake truth*: and therefore they may *interrogate the Deuill*, and receiue from him an *assurance* of the same truths. This power of God the *Admirable* French *Historie* doth obserue in their *Deuill Verrine*, whom first they acknowledge to haue beene *sent* immediately *from God*, by whose power hee was compelled to instruct men in the truth, to confound *Belzebub*, and other *Diuels*: and, as if there had beene difference of religion among the *Deuils* in hell, and that this *Verrine* (yet by constraint) had beene a Catholike Deuill, hee confirmeth to the world many points of Romish faith; insomuch that the *Priests* and *Exorcists* doe put an *Ecce* vpon him, saying, *Behold a miracle vnheard of, that a Deuill should conuert soules!* We may rather say, *Behold soules* Christian neuer read of before, that would be conuerted by the *Deuill!* *Admir. Epist. pag. 7.*

But to the matter. Their first ground they take from the confession of the *Deuill*, when hee acknowledged *Christ* to be *the Sonne of God*. Matth. 8.29. Mark. 5.7. Luke 8.28.

We easily grant, that *Christ* could as easily compell the *deuill* to speake truth, as he could aske him the question concerning any truth; and that there-

fore the *deuill* could no more conceale that his *Confession*, concerning the *Godhead of Christ*, to knowledging him to bee the *Sonne of God*, than hee could deny his name to bee *Legion*. But this being granted, that *Christ* could so constraine the *Deuills*, yet what can the *Priests* collect from hence? Their first collection is, that *Christ did inforce the deuill* to make this Confession. But Saint *Chrysostome* will deny this, saying, That *Christ* was so farre from desiring this Confession of the *deuill*, that hee did abhorre the Confessor, and presently inioyne him silence. Their second collection from hence is this, (say they) *Christ did extort truth from the deuill*, *Why not we?* Which if it were spoken of them vniuersally, as if they had absolutely the same power in *Miracles*, that *Christ* had, it were an intolerable blasphemous; because as all diuinity doth teach, *Christ* had in him, *potestatem excellentiæ*, (that is) *diuine power to the full*, as the *Sunne* hath light, and all others haue it but deriuatiuely from *Christ*, as is the light of the *Moone*. But to vnderstand these men in their more moderate sense, that whatsoeuer concerneth the authority of commanding or countermanding *deuills*, they may presume to haue receiued it from *Christ*, yet is it most false; because *Christ* went out of his owne accord into the *Wildernesse* to combat with the *deuill*; will you therefore say, *Why not wee* likewise? Doth not the Lords Prayer teach you not to follow, but to flie *temptations*, To come nearer to you. *Christ*, at the time of his questioning the *deuill*, concerning his name,

See this after.

Admir. Hist.

(whereof

(whereof you have ſpoken) had in himſelfe a power of diſpenſation and permiſſion to ſuffer the Deuills (they requeſting as much) *to goe into the troupes of the Gadarens*, and to *drive them headlong into the Sea*, an Act of his owne omnipotent Iuſtice. Dare you aſſume this power vnto your ſelues, of permitting the *deuill*, if hee ſhould aske you, to enter into other mens Oxen, or Hogs, vpon the ſame preſumption of *Why not we?*

Furthermore, to ſhew you *why not* you, *Chriſt* had the *wiſdome of diſcerning of ſpirits*, to know what *ſpirit* he had to deale with, and that infallibly: but the *deuill*, how eaſily may he deceiue you or others, when *transforming himſelfe into an Angell of light*, and pretending himſelfe an Author of *truth*, hee ſhall become but a Meſſenger of *lies*; whereof the ſelues *Dekria*, and other Authors can ſatisfie you by manifold Examples. Laſtly (to poſe you a little) tell vs, when did euer *Chriſt* interogate the *deuill* concerning any doctrine of truth, either Theologicall or Morall points of Faith, or precepts of life? The onely queſtion he asked him was, *What is thy name?* and the *deuill* anſwered, *Legion, for we are many*; euen troupes of *deuills*. Which *Chriſt* did to manifeſt the power of his God-head againſt the whole hoſt of infernall powers. You therefore that thus arrogate his power ſhould rather imitate his wiſedome, who neuer conferred with the *deuill* touching any doctrinall or dogmaticall truth.

2. Cor. 11. 14.

Diſq. Mag.

Mark. 5. 7.
Luk. 8. 30.

The:

The sixteenth Aduertisement.

Shewing the falsehood of their second Reason, for the proofe of their power of Adiuration, to constrain the Deuill to speake truth, taken from the Deuils adiuring of Christ; with the particular confutation thereof.

THey set this down for an vndoubted *Maxime*, that the *Deuils* must necessarily speake truth, *Admir. Hist. pag. 131.* *Whensoeuer the Exorcist shall exact an oath of the Deuils, compelling them to sweare, according to the meaning of God and his Church.* They doe not deny (neither doe we charge them with it) that the *Deuill, when he speaketh of himselfe, is a lier, and the father of lies*: but onely say, that *being adiured to tell the truth, he is then compelled to speake truth.* Their proofe is thus grounded. *The Deuill said vnto Christ, Mark. 5. [I charge thee by God, that thou doe not torment vs, but suffer vs to enter into the herd of Swine.] Wherein wee may obserue* (saith he) *a remarkable point, that Christ being adiured by the name of God, although it was done by the Deuill, yet condescended to the Deuils request.* And thus they would perswade vs, that by vertue of this band of an *Oath* the *Deuill* is tied infallibly to confesse the *truth*. And hence it is that these *Priests in France*, and they at *Denham*, and at *Bilson*, together with others, in their questioning with *Deuills*, doe relye altogether vpon the coaction of them by an *Oath*. Epistle to the Reader, before the History.

But, concerning the example which they haue vrged, of the *Deuills adiuring* of *Christ* in the *name* of

of God, it cannot but proove to be either an illogicall argument, or else blasphemous. For wee demand, whether the *Deuill*, adiuring *Christ* in the *name of God*, did constraine *Christ* to speake truth, or no? If they say that hee did not, then is it no small absurditie, to proone a compulsarie charge of a *Priest*, against the *Deuill*, by *Christs* voluntarie answer to the *Deuill*. But if they say, that the adiuration vsed by the *Deuill*, had power to constraine *Christ*, by virtue of the *name of God*, to make an answer, then is it altogether blasphemous; for what is it else, than to make the *Deuill* the *Exorcizer* of *Christ*? It had beene well that these men, that thus vrge and presse their power of *Exorcization*, had remembred that which is recorded in the *Acts* 19. of the *vnmuzzled Exorcists*, the *sonnes of Sceua a Iew*, when they tooke vpon them to adiure euill spirits, saying, [*Iesus quem.*] *We adiure you by Iesus*: but what? It followeth, *The Deuils* in the possessed partie did violently fall vpon those *Exorcists*, and made them *runne away*; then might they haue learned rather to reason thus, That if *Exorcisme* was not of power in it selfe by the name of *Iesus* (who is *God blessed for euer*) to driue away the *Deuills*; how then could we say that it had power from the mouth of *deuils*, in the *name of God*, to moone *Christ Iesus* himselfe? And inferre thereupon, saying to themselues, *Why doe wee not* now blush that wee haue argued so fondly?

Acts 19.13, &c.

The seuenteenth Aduertisement;

Shewing their second ground, taken from an Oath, by virtue of the kind of an Oath of Stipulation; the Priests imposing a formall Oath vpon the Deuill; and the falshood thereof.

Admir. Hist. pag. 186.

FOr in their *admirable* French *Historie* the *Exorcists* say, that *the Deuils, when they are constrained by the Name of God, and by the authoritie of the Church to take an Oath; the Oath bindeth them.* And as if, by vertue of the same *Oath*, the *Exorcists* themselues were bound to beleeue the *Deuill*, they put the *Deuill* to an Oath, saying, *It was thought fit, that vpon the Deuill should solemnly sweare vpon the blessed Sacrament, for confirmation of that which he had alreadie spoken.* But did euer the *Deuill* take such an Oath? *Yes* (say they) *hee sware by the liuing God, that he was constrained to say the truth. And, he tooke a solemne Oath, with all the properties of an Oath.*

Pag. 206.

Pag. 95. & 132.

The eighteenth Aduertisement,

Shewing the falshood of this piece of nice learning, in imposing a formall Oath of Stipulation vpon the Deuill: and the impietie thereof; the Deuill being no way capable of a formall Oath.

Exorcizare dicuntur, hoc est, per diuina Diabolum adiurando expellere. Aug. de beat. vita.

THe word [Ἐξορκίζω, *I exorcize,*] in the vse of Diuines, in Christian Schooles, is not taken for the Imposition of a formall Oath vpon *Deuils*, but

but an allegation of the powerfull *Name* and authoritie *of God*, to command the *Deuill*; as wee see not onely in the example of the *Apostles*, but euen by the *Iews* of those deuelish *Exorcists*, *Act.* 19. saying vnto the spirits, *Wee adiure you by Iesus.* Now the *forme* of an *Oath* is of two kindes, and accordingly the Band and Obligation is twofold. The first kind is a simple *Inuocation* of God, by calling him to witnesse; and thus the *Deuill* sware, saying, *By the liuing God, &c.* The second is a mixt Oath, *by* an *oppignoration* and pledge; pawning some pretious thing vnto God: thus the *Deuill*, they say, did sweare *By the Sacrament*, and by the *Gospel*. And wee make no question but the *Deuill* was able to sweare by *God*, and by the *Gospel of Christ*, thereby seeming to seeke Gods glorie. For what cannot hee sweare to doe, who can change himselfe into the seeming shape of an *Angel of light?* But our onely probleme is, whether the *Deuil* be capable of the band of an Oath, or no? Wee thinke wee may sweare he is not; neither of the band of an Oath, made only by *Inuocation* and *Testification*, in calling *God* to witnesse; nor yet of *oppignoration* and *pledge*, which is a second and more solemne tye in an Oath. Acts 19. 13.

For the band of an Oath of *Inuocation* consisteth, betweene the Iustice of God, and mans *conscience*, being bound by that *law written in his heart, his conscience bearing witnesse, and thoughts accusing or excusing* him before God. This is the band of *conscience* towards God, whereby the partie swearing acknowledgeth himselfe obliged Rom. 2. 15.

to speake a truth, lest that hee become guiltie of transgression against *God*. Therefore to impose an Oath vpon the *Deuill*, is to suppose him, being a damnable Reprobate, whose propertie is to bee most, maliciously obstinate against *God* and godlinesse, to be capable of such a *Conscience*, which is required in an Oath, and consequently a conscionable honest *Deuill*.

The *mixed Oath* is not onely the *inuocation* of the supreme Iudge and auenger, in a generall manner, but the addition also (for more specialtie and solemnitie) of some thing else, by way of pledge, which is called an *Oath by oppignoration*; as if a Christian should, in solemne protestation, sweare by *God* his Sauiour, and by the *Sacraments*, or by the holy *Gospell*; intending thereby the ingagement of his owne portion of comfort and blessing by and in them; and forfeiture thereof if hee violate his Oath (as in all Oathes is implyed a voluntary Execration vpon default) by losse of those precious benefits, which he might otherwise enioy in those pawnes and pledges. Now as for the *Diuels*, what interest can they haue in the *promises* of *Christ* belonging to *saluation* reuealed in the *Gospell of Christ*, and sealed by his *Sacraments*, who are forlorne of all interest in *Christ* himselfe, crying vnto him and saying, *What haue we to doe with thee, Iesu, thou Sonne of the highest God? &c.* what forfeiture can they feare of loosing their pledge, which they haue irreuocably lost, when they first apostated from God, and thereupon did eternally loose all hope of happinesse; being *reserued* (as the Apo-

Mark. 5.

stle

ſtle ſpeaketh) *to the chaines of darkneſſe, for euer-* Iude 6.
more?

Moreouer, an Oath being that high part of religious *ſeruice* belonging vnto God, which hee appropriateth to himſelfe, ſaying, *Thou ſhalt ſerue the Lord and ſweare by his name* (where, in the LXX. it is Λατρεύσεις, and Λατρεία, by the confeſſion of the Romaniſts, is proper only vnto God himſelfe, as a ſupreme part of his *worſhip*) let them, who preſume of ſuch familiar conference with the Deuill, conſult with him vpon this queſtion, whither hee can be capable of the office of Λατρεία. Howbeit wee thinke it no leſſe than a Diabolicall prophanation of the *name of God* to impoſe vpon thoſe damned ſpirits the band of an Oath, whereof they cannot be any way capable, to performe it truely and internally, by reaſon of the obſtinacie of their wils, and the deſperateneſſe of their ſtate and condition. Thus farre of our particular confutation of their particular Reaſons. Deut. 6. 13.

The nineteenth Aduertiſement;

Shewing the Confutation of their profeſſion of conſulting with Deuils *in generall, by manifeſting the infatuation thereof.*

LEt Romiſh *Prieſts* imagine what they pleaſe, of the power which they haue ouer the *Deuill*, to compell him to ſpeake truth; yet this wee hold for

for a truth infallible, that it was neuer permitted to any to aduise with the *Deuill*, about questions of Religion, to receiue any satisfaction from him, but directly the contrarie.

The twentieth Aduertisement;

Shewing the falsehood of their doctrine, for consulting with Deuils; *first from the examples of Christ, and of his Disciples.*

THe *Priests*, for the establishing of their authoritie, in *interrogating the Deuill* in questions of Religion, and power of constraining him to answere the truth, haue pitched vpon the *confession of the deuill*, when he called *Christ, The Son of God*: And then, *aduiuring Christ not to torment him*: And after vpon *Christs asking the deuill his name*. From whence their collections are to effect, these. First, *Christ* asked the *deuill* a question: *Ergo*, wee may *interrogate the deuill*. Secondly, The *deuill* said, *thou art the Sonne of God: Ergo*, hee was *constrayned to speake a truth*. Thirdly, The *deuill adiured Christ*, saying, *I adiure thee*; and *Christ condescended: Ergo* their *Adiuration of the deuill* doth inforce him *to speake truth*: and consequently they haue licence to demand questions of the *deuill*, concerning Religion; authoritie to adiure the *deuill*, to answere; and power to enforce him to answere nothing but *truth*. Whence it must follow that men may receiue

Mark. 5. 7.

their

their resolution, in Theologicall points of Religion, from the *deuils*.

I maruell what *Deuill* gaue them these grounds of thus reasoning, sure I am they haue no foundation in the *Gospell of Christ*. For (to answere orderly) first, the only question that euer *Christ* asked the *deuill* was this, *What is thy name?* neuer any, concerning any matter of doctrine; whereof wee haue shewed the reason before. Secondly, the *deuils* Confession, that *Christ* is *the Sonne of God*, was neyther extorted, nor imbraced by *Christ*, which we are now to proue. Thirdly, the *Adiuration*, which the *deuill* vsed to *Christ*, our Sauiour condescended not vnto, but repelled; for the *deuill* said, *I adiure thee that thou torment me not*. But why said he thus? it followeth in the next words, *Because Christ had said to the deuill, come out of the man*: therefore the *deuill* adiuring *Christ*, that hee himselfe might keepe his possession, and *Christ* notwithstanding expelling him out of his hold, it is euident that *Christ condescended not to the deuils adiuration*. Thus by way of Answere.

We are now to retort their Arguments, and to driue their weapon to their owne pates, by proning, from the example of *Christ*, that we are not to admit of any colloquie with the *Deuill* in Exorcismes, about matter of Christian Learning. The first place is *Mark*. 1. Where one *deuill* confessed *Christ* to be *the holy one of God*; a blessed confession, but, because a damned Confessor, instantly *Iesus* (as the Text sheweth) did *rebuke the deuill, saying, hold* Mark.1.24,25.

Mark.3.11,12. *hold thy peace, and come out of the man.* In *Mark* diuers *impure spirits when they saw Iesus, cryed out and said, Thou art that Sonne of God*: but what? it immediately followeth, And *Iesus straitly charged them not to make him knowne.* What may we iustly inferre from all this? I had rather your owne *Espencæus* should tell you. *Espen. in Tim. digress. l.1 c.14.* *Christ would not suffer the deuill to speake, no not the truth; to teach us that we giue not any credit at all vnto the deuill, although it may be he speake a truth.* And to this end he produceth the iudgement of *Origen*, concluding from the same Scriptures that *Wee are not to interrogate deuils, nor to entertaine any colloquie with euill Spirits, but to dispell them by Prayer and Fasting.* Wee find the same Father thus reprouing and condemning the Heathen Inchanters. *God* (saith hee) *will not haue vs to bee the disciples of deuils; it is better to be ignorant than to be taught by them: for this cause our Lord Iesus did not vouchsafe to receiue any testimonie from the deuill, but saith to him, hold thy peace thou foule spirit, and depart out of the man.* Wee need no other Comment vpon these Texts than that which hath beene receiued from the golden mouth of *Chrysostome*. *Christ saith to the deuill*, Mar. 3. *Hold thy peace, and come out of the man: As if Christ had said* (saith hee) *I came not to seeke my approbation from thy testimonie, but to cast thee out of my creature? no commendable commendation can proceede out of the mouth of a Sinner: I need not the testimonie of him, whose torment I desire: let thy silence bee my prayse, hold then therefore thy peace, get thee out*

Orig. hom. in Exod.

Orig. in Num. c.23. hom.16.

Chrysost. tom.2. hom.5. in Mar.

of

of the man? what doest thou in my House and mine &c. So Saint *Chrysostome*, euen so plainly, that for me to make any collections from him were but to comment vpon a Comment.

Yet may we not omit that when *Christ* (if euer) had conference with the Deuill in the *Wildernesse*, the *Deuill* was still the Opponent, and *Christ* neuer obiected or interrogated, but answered: to the first it is said, *Christ answered, it is written, Man, &c.* Mat. 4. Ver. 4. to the second likewise *Christ* answered, *It is written, Thou shalt not &c.* Verse 7. & to the third *Christ* answered, *Get thee hence Satan.* Verse 10. Wherefore, as *Christ*, so euery Christian may make answeres to the *deuill*, neuer seeke answeres from him; and allow no vse of Conference with him but that which may put him to silence.

The Apostles of *Christ* were the *Disciples* of their *Master*, as wel in practise as knowledge, which we may obserue in the example of Saint *Paul* and *Silas*, *Acts* 16. For Saint *Paul* (to vse the words of Origen) *imitating Christ, turning himselfe to the Spirit of diuination, said; I command thee in the Name of Iesus Christ go out of her.* Origen. in Acts 16. *Wherein though some may peraduenture aske why Saint Paul should in such vehemencie rebuke that Spirit; What, did the deuill speake any Blasphemie? The Woman* (saith the Text) *hauing a Spirit of diuination followed Paul and them that were with him, and cryed saying, These men are the Seruants of God most High, who shew the way of saluation. Whence it is manifest that* Paul *was not offended at any words of blasphemie, but*

that he held it an indignitie vnto his preaching to receiue any testimony from such a spirit. So *Origen*. And indeed Saint *Paul* and *Silas* did not spend any time of conference with that spirit, but instantly discharge their office of *Exorcizing*, *commanding the spirit to come out of the Maide, and he went out at the same houre.* An Act altogether repugnant to the practice of *Romish Priests*, who professedly aske questions, compelling (as they say) the *deuils* to testifie that which may best serue for the dignitie of their *Priest-hood*: whereas the *Apostle* did not daigne, but rather abhorre, and was *grieued* at this so specious a testimonie, that they *were the Seruants of the Highest*. On the contrary, these Priests doe greatly glorie in such testimonies; as among others, the *French Priests* reioyced to heare the *deuill Verrine* auerre, saying, of them; *Yonare Priests, it is no offence if a man neglect and turne from an Angell of Heauen, and doe honour and reuerence vnto you.* Compare those different examples, the one holding it an *indignitie*, the other a *dignitie* to receiue testimonie of their offices from the *deuill*; and the distance will appeare to be little lesse than betweene a Professor Apostolicall and Apostaticall.

Admir. hist. p. 133

The one and twentieth Aduertisement,

Shewing the falshood of the same doctrine, concerning consultation with Deuils *in questions of Religion, by testimonies of Fathers, and necessarie Reasons.*

WE haue alreadie heard the testimonies of *Origen*, and *Chrysostome*, concerning this point; absence from our Aduersarie Papers will not suffer me to inquire exactly into other Fathers: nor shall I greatly need it, especially seeing the *Iesuites* themselues doe acknowledge, that *ancient Fathers*, such as were *Chrysostome*, *Tertullian*, *Athanasius*, *Theophilact*, *Isidore*, doe all denie that the *soules of men departed doe at any time appeare vnto vs*, that is, *in their owne persons: but that they who take their semblance vpon them are verie deuils, who seeke to seduce vs.* And therefore these Fathers aduise vs not to haue any businesse with them, or to giue any credit to their testimonies, but *to content our selues with direction from holy Scriptures.* Which they should not haue done, if that those spirits might, by the power of *Adiuration*, be compelled to shew that they were *deuils*; and that, being knowne, they would confesse nothing but truth.

Rhemes Iesuites in Ioh. 1. part. 1. Malden. Iesuite Com. in Matth. Chrysost. hom. vlt. de Lazar. Tert. de anima. Athan. ad Antioch. q. 11. & 13 Theophy. in Mat. 8. Isidor. Etym. lib. 8. c. 9.

All which notwithstanding, the *Romish Priests* ordinarily seeke to bee informed of them concerning *Purgatorie*, *Indulgences*, *worshipping of Images*, and other Mysteries of Romish Superstition; which *Bellarmine* and other *Iesuites* doe endeuour to confirme by *Apparitions* of the dead: when as

(according to the iudgement of ancient Fathers) the sincere christs conuersant in holy Writ will resolue, that though the *Deuill* (as in the petition of * *Deliuer vs from euill*) may come into his *Pater-Noster*, yet that he shall neuer enter into his *Creed*.

Not to stand any longer vpon Antiquitie, I would but desire any one Example of any one *Father*, in the space of fiue hundred yeares after *Christ*; or *Historie*, in the same compasse of time, recording and approuing any *Conference with the Deuill*, by way of *Exorcisme*, or otherwise for satisfaction of any Christian in points of Religion. Let vs at last reason the matter with these men.

Ἀνὸ τῦ πονηρῦ.
* Not to omit (which is elsewhere forgotten) that the *Boy of Bilson* did fayne himselfe to abhor, and to be affected with this Petition as with the first verse of Saint *Iohns* Gospell. *Vide pag.* 58. 59.

The two and twentieth Aduertisement,

Shewing the Reasons which may be produced against this perswasion of the Deuil; arising aswell from the Cause it selfe, as from the Euents.

Reasons of the first kind.

TWo reasons may suffice, if they be pregnant. The first thus. If such be the power of *Exorcists*, that they constraine the *Deuill* in the *Name of God*, and by the warrant of the *Church*, to confesse any truth that shall be demanded of them, by Adiuration: then should there need, for our satisfaction in matter of Religion, no other *Questionists* then *Exorcists*; no other *Catechists* than *Deuills*; no other *Tradition*, *Councell*, *Scripture*, or

Gospel than the confession of Deuils; yea and then the Decrees of Popes, which are held as Oracles in that Church, must now (for many of them haue erred) giue place to the testimonies of Deuils.

I may not except their Councell of Trent, which would not determine the question concerning the naturall Conception of the blessed Virgin, whether shee were originally immaculate; for either great was the ignorance of those Fathers, that could not; or else obstinacie, that they would not set it downe for an Article in their Romane Creed (as they haue done many other Articles, as far repugnant from truth) seeing that Verrine the Deuill, by power of Exorcisme, was brought to sweare vpon the blessed Sacrament, and did answer vpon that Oath; that she was originally immaculate. Albeit Bernard, Thomas Aquinas, Bonauenture, and many hundreds in the Romish Church would herein haue giuen the deuill the lye. It had beene good, before they had giuen credit to this deuill, to haue sought some certaine resolution, how to reconcile the different reuelations made to Saint Bridget & Saint Katherine, concerning the same question: Katherine being told by reuelation, that the Conception of the blessed Virgin was immaculate; but Saint Bridget informed of the contrarie. And because such contradictions will admit no reconciliation, it would become them to learne how to discerne, whether these Reuelations came from the deuill, as from the lying Angel; whereof wee thinke the deuill Verrine can be no competent Iudge.

Conc. Trid. Sess. 5. cap. 1.

Admir. Hist. pag. 204.

Secondly, you that question the deuill, suffer

your selues to bee questioned in a few words. If the *deuils* be made (as you say) *Messengers of diuine truths*, by the power of your *Exorcismes*, why doe you indeauour to expell them? Are they but lying Oracles? Why doe you then conferre with them, and not presently expell them?

Many other reasons might bee added, to conuince these *Priests*, by the *deuil's* contradictions in their owne stories, euen then, when hee was adiured to speake truth: But to labour to prooue, that the *deuill* cannot lye when hee list, and that hee will also, whensoeuer hee can, for a mischiefe, were to deny him to bee a *deuill*, whose propertie is *vel falsum, vel ad falsum dicere*, either to speake that which is false, or else to a false end. What a dangerous thing it was in our first *Mother*, to entertaine and maintaine parle with the *deuill*, concerning our religious dutie to *God*, all mankind feele by that woefull experience of originall corruption, which they must carrie with them to their graues. That which no Aduersarie shall euer be able to refute, is, that the power of *Exorcisme* was giuen vnto the *Church of God* for expulsion of the *deuill*, neuer for consultation with him, in matters of Conscience.

Thus haue I endeuoured to dispell this doctrine of conferring with *deuils*, in such cases, with the same zeale as I would wish to dispell the *deuill* himselfe; and hold it a good resolution not to beleeue those *Priests*, for direction, in matters of Religion, who make the *deuill* their ghostly Father. Wee choose rather to conclude with the sentences

of

of the holy Fathers of the Church; one directing vs how to auoid ſuch faſcinations, ſaying, *Non ſtatim, &c. We ought not preſently to admit, of ſuch Acts as are done in the Name of Chriſt, except they be done in the Truth of Chriſt:* The other deteſting them, ſaying, *Remoueantur illa vel figmenta mendacium hominum, vel portenta fallacium ſpirituum. Away with thoſe workes which are either the figments and deuices of lying men, or elſe the deceitfull acts of prodigious ſpirits.* Cyprian. Auguſt.

The 23. and laſt Aduertiſement

Is to demonſtrate the Romiſh falſhood, in Exorcizing, *by the Euents: which is particularly exemplified in a diſcouerie of their Impoſtures, about the* Boy of Bilſon; *not inferiour vnto any of the reſt of their prankes in this kind.*

BVt before wee come to lay downe the naked truth of the matter, touching that *Boy*, and how things ſtood *de facto*; let vs firſt ſuffer the Romiſh Prieſts to boaſt themſelues a while of their miraculous power, in Exorcizing this Child; whom for a while you muſt imagine bee really bewitched and poſſeſſed of the Deuill: that afterwards, by the the euent, may be verified of theſe Miraculiſts, that Scripture, which ſaith, *Whoſe glorie is in their ſhame.* Phil. 3. 19.

Heare we then the Prieſts ſpeake.

of the holy Fathers of the Church; one directing
us how to avoid such fallacies, saying, Non opinor.
them, &c. We ought not peremptorily to affirm, of such
Saints as are dead in the Name of Christ, except they
die in the Faith of Christ: The other directing
them, saying, Recognoscantur illa vetè Symbola mar-
tyrum Romanum, vel potius a Pelagium Pictorum.
ads of praying from Pictures.

The 23. and last Adversitement

BY what we come to by divine the naked
truth of the matter, touching this Toy, and
how things stood de facto: for we shall suffer the
Romish Priests to boast themselves a while of
their miraculous power, in working this Child,
whom for a while you must imagine to be really
bewitched and possessed of the Devil: that after-
wards, by the the event, may be verified of these
Miracolists, the Scripture, which saith, Wisdom Prov. 3. 12.
glorie in their shame.

Hence we learn the Popish Policie.

A FAITHFVLL RELATION OF THE PROCEEDINGS OF THE CATHOLICKE Gentlemen with the Boy of *Bilſon*; ſhewing how they found him, on what termes *they meddled with him, how farre they* proceeded with him, and in what caſe, and for what cauſe they left to deale further with him.

Non nobis Domine, ſed Nomini tuo da Gloriam.

TO ſtop diuers rumours that are ſpred, and to the end people ſhould not extend things further then matters paſſed really, Truth ſtanding in no need to bee ſupported with falſhood; and to the intent ill-minded people ſhould not extenuate the occurrences againſt truth it ſelfe, & what paſſed indeed: I haue thought good to put downe what paſſed in the ſtrange fits and tormentings of the Boy; to the end onely that all indifferent mindes may magnifie and praiſe almighty God, that hath left ſuch power to men, and to ſhew in what readineſſe of

The intents of this writing.

helpe the child was, if they had sought medicine still in *Israel*, and not at *Endor*, and of *Belzebub*.

First then to shew how the Child grew thus to bee tormented, as I haue vnderstood it of his Parents, and haue heard the Child confirme it himselfe. The Boy returning homeward, from schoole, to *Bilson* in *Staffordshire* where hee dwelt, an old woman, vnknowne, met him, and taxed him, in that he did not giue her good time of the day, saying that he was a foule thing, and that it had been better for him if he had saluted her. At which words the Boy felt a thing to pricke him to the very heart. In fine, the Boy came home, languished some dayes, and at length grew into extreme fits, that two or three, (though hee was a child of 12. yeeres of age) could hardly hold him. The Parents of the Child, seeing the extremity of the fits, and the misery and imminent danger of death euery houre the Child did lye in, mooued with tender compassion, sought helpe of *Catholick*, and with cap and knee, by the meanes of some friends, did sollicit a zealous Gentleman; who ouercome with their earnest suit, did vse some prayers and lawfull exorcismes allowed by the Catholicke Church, with whose prayers the Child was eased something, and the force of the spirituall Enemie abated. The Gentleman insisting to know how many was in him; to his thinking hee said, Three. Hee (good Gentleman) called away partly by the danger of the place, as also by his vrgent businesse, they sought and sent for a zealous Gentleman, whose zeale and vertues are sufficiently

How the Boy came first to be possessed.

Two others meddled with him ere I came.

ly knowne, yea and acknowledged by Gods enemies themselues. He moued with compassion came thither, vsed his best prayers and meanes that at that time he thought conuenient; very much weakened the diuels force, and quelled the extreme fierceneſſe of the fits. Yet hee, within a day or so, withdrew himselfe for the same cause; yet though absent in person, was most mindfull of his misery. In so much as he did negotiate with mee, in that I had been present many times in the like occasions, that I would see him, and make tryall whether hee were possessed, or obsessed. I was very vnwilling, yet ouercome by his intreaty, and the former motiues, I promised him to doe my best, and to see him within the space of one moneth: yet so I disposed of my businesses, that I came thither in the space of a weeke, about Thursday before *Corpus Christi* day, where I did finde the Gentleman that requested me to come: and finding that they had vsed *Sorceries* of Witches, which made the Child offer violence to himselfe, wee would not meddle with him, till they had burned those Sorceries applyed to him, which they forthwith did fulfill. Whereupon we vsing the reading of the *Litanies*, and the holy *Gospels*, together with the Exorcisme of Saint *Ambrose*, when I came vnto those words that shewed the power that Saint *Peter* had ouer *Simon Magus*, and Saint *Paul* on the Magician *Barjesus*, the Child would bee so tormented, that three or foure could hardly hold him; which words tooke effect in manner as often as they were vsed. The other Gentleman call'd away, I was left alone,

The diuell could not seduce Saint Peter and Saint Paul.

till it pleased God the Gentleman that had first meddled with him, by great chance came thither. He and I both did our best, till Saturday about two of the clocke, at which time, vrgent occasions, though diuers wayes, called vs away: yet wee left holy water, also water properly against *Witchcraft*, and holy oyle: the first hauing that power, that it would make him speake, though dumbe, and his tongue turned into his throat; and the second that force, that being applyed in a little quantity vnto his legs and armes most grieuously contracted, that a strong man could hardly vnfold them, onely with the force of the holy oyle they would bee stretched forth as they were vvont. Wee intreated them in our absence, to vse the holy waters and oyle in his extremities, and that wee absent, would assist him the best that wee could in our prayers; which they continued: on Saturday, Sunday, and Munday, with extreme fits and heauings hee brought vp pinnes, wooll, knotted thred, thrums, rosemary, walnut leaues, feathers, &c. the which he still drinking of the blessed water, brought vp: and when hee could not speake, hee would make signes for that water, with the letting dovvne of vvhich, presently he recouered his speech. Well, on Thursday, being *Corpus Christi* day, about three or foure of the clocke I came againe, found the Child in great extremities, continually heauing vp, and in this time he had brought vp 11. pinnes, and a knitting needle folded vp in diuers folds. On Friday next, he brought vp the last pinne. I told them that I vvas glad that hee brought vp most of those things

The vertue of holy water, and of holy oyle.

Strange things voyded.

things in my abſence, that well they might ſee that really they came from him, and that it was no colluſion of vs. On Saturday night finding the Boy to my thinking ſomewhat obſtinate; I, before the Parents, wiſhed him not to be deluded by the Enemie, but that if he ſpake any thing within him, he would impart it to vs, that wee might counſell him for the beſt. A great while the Child would not heare vs, yet at length hee ſaid, hee would not tell vs before all the company. I asking then to whom he would tell it, he anſwered, to your ſelfe, ſo the others would leaue you: hee gaue mee leaue after to ſignifie vnto his Parents, ſiſters, and brothers thus much: Firſt, that the ſpirit bade him not to hearken to me in any caſe. Secondly, that the Witch ſaid, that ſhee would make an end of him, and that ſhe would bring in othergates things into him, if it were not for me, whom ſhe called a Roguiſh P. Thirdly, ſhee ſaid I deſtroyed all her good things. Fourthly, ſhee ſaid, that though I ſhould helpe him, yet ſhee would haue a ſaying to his brothers and ſiſters. Fifthly, hee deſired mee to tarry with him vntill Munday, for when I ſhould leaue him, he ſaid hee ſhould be torne in pieces: whereupon I, according to the preſcript of the *Theſaurus Exorciſmorum*, did bleſſe fire, and did burn thoſe *maleficialia*, Sorceries, thoſe filthy things that came from him; at ſmoke of which, and the fire thereof being temperate onely, and in a Chafing-diſh, and the ſmoke onely of Frankincenſe, he would vehemently cry out that he was killed, burned, and choked; though my owne ſelfe, and diuers

The Boy tels what the diuell and Witch ſay in him.

uers others were neerer to all then himselfe. At length hee seemed greatly to reioyce, and with great eagernesse dranke vp the smoke, saying that he saw his Enemies tormented. I wished him then to pray for the Witch, and for her conuersion from that wicked life; which he did: then the Child did declare that now hee was perfectly himselfe, and desired that his bookes, pennes, inke, clothes, yea that euery thing he had might be blessed; wishing his Parents, sisters, and brothers to blesse themselues, and to become *Catholicks*; out of which faith, by Gods grace, he said hee would neuer liue or dye. On Sunday also I exorcised him, but diuers *Puritans* resorting to him, I could not haue conueniency to come till towards night. All which day he had many fits, and I comming to him, learned of him that still while the *Puritans* were in place on Saturday, as also at other times, hee saw the diuell assault him in forme of a Black-bird. Well, I persisted in exorcising him, left him very well speaking and merry, retired my selfe, hauing seene his meate and drinke blessed. They then after giuing him a Syllibub, the sugar whereof being not blessed, he presently at the taste thereof began grieuously to be tormented. Yea, though he loued flowers, yet if vnblest, hee would teare them in pieces, and distinguish them from others; and vnblessed Raisins he would say were too big for his mouth. I was sent for, and I had not charged him long, but at each charge I did finde the diuell very much to tremble: I hoping of Gods especiall assistance at that time, made the diuell to swell in his mouth,

The markable deuotion of the Child.

The force of ill company.

The power of blessed things.

mouth, in ſigne of his preſence, and to expreſſe firſt by ſigne, how many were in him: which he did, holding vp three fingers. I cauſed them then, one by one, to deſcend into the great toe of the right foot, and at the entring thereof to ſhake it, and to ſtirre the legge; all which they did higher and higher, to ſignifie how one was greater then another: then I cauſed the Boy to ſpeake, who did acknowledge that hee would liue and dye a Catholicke, wiſhing father, mother, and all his friends to ſerue God: then I called vp the chiefe Fiend, and did demand him to ſhew himſelfe, who preſently puts forth the Childs tongue, and ſwelled the end thereof. Then I (all being Proteſtants, ſauing one Catholicke) commanded the diuell to ſhew by the ſheet before him, how he would vſe one dying out of the Romane Catholicke Church? who very vnwillingly, yet at length obeyed, toſſing, plucking, haling, and biting the ſheet, that it did make many to weepe and cry forth. Then I commanded him to ſhew how hee did vſe *Luther*, *Iohn Caluin*, and *Iohn Fox*; which vnwillingly he did performe after the ſame manner, but in a fiercer ſort. Then I commanded him to ſhew what power he had on a good Catholicke that dyed out of mortall ſinne? hee thruſt downe his armes, trembled, holding downe his head, and did no more. Heereupon the Parents were inſtant with me, preſently and out of hand to helpe the Child. I told them that I did not doubt but by the power of Gods Church (on which I did onely relie, and not on any perſonall vertue of mine owne) to caſt them out preſently.

A markable thing.

But

A coniecture why the Child might be possessed.

But I said, I did feare that the innocent Child was punished for the sins of his Parents, which might be for their lacke of beliefe; which is a sinne great enough, since without faith it is impossible to please God. Yet hereupon I said to his mother, Good woman, will you promise mee that you will become a Catholicke, if in your sight I cast out these diuels in forme of fire? shee answered, that she must consider of that: then said I, I am afraid this Child will not haue helpe; for, fearing the Child was punished for her lacke of beliefe, I doubted that the cause remaining, the effect also would remaine. Hereupon the Child gaue a great shrieke, began to be vehemently tormented, grew obstinate, in so much that I feared another diuell was entred. I exorcized him also a long time: but the diuell with the Childs voyce cryed, *The Lord in heauen, the Lord in heauen.* A long time I exorcized him, but still he was obstinate, crying out, Father, mother, helpe me, helpe me, saying that I killed him: and when I gently strooke him on the head with a soft ribbon blessed, he yelled forth that I killed him, cursing me, saying, A poxe of God light on the P. saying moreouer, I will neuer bee conuerted; to which word a Protestant then by, that had seene all, replied, Thou wilt then do worse.

The Child being himselfe, denies all the diuell had vttered by his tongue.

Here I commanded the diuell that spake, to shew himselfe in the tongue, who comming forth as out of a trance, I asked him gently, whether he had vttered any of these words? he vtterly denied to haue spoken them, asking forgiuenesse, saying, that it was not hee that spake them; and affirming, by

Gods

Gods grace, that he would be constant in the Romane Catholicke faith till death. Then I called vp the wicked spirit, tooke his oth, that with trembling hee tendred to be obedient in all to lawfull *Exorcists*, and not to hinder the eating, drinking, or sleeping of the Child. Then it being almost three of the clocke in the morning, I retired to bed: the next day, being Munday, I came and told the Parents, that I had tarried there as long as I had promised, and as long as I well durst for danger, and as my promise to others would permit, but promised them to come againe as soone as I could. The father then offered me the Child to dispose of as I would. I told him I had no conuenient place for that purpose; but I said, that if hee would not deale with *Witches* and *Sorcerers*, I would come as often as I could. The father said, he would seeke of *Witches*, or of any other for help. I being sorry to heare his bad resolution, told him that I would not mingle God and the diuell together: and then got his promise that hee would not vse holy water and oyle blessed, if they meddled with *Witches*. Yet I heare, that he hath not complyend with his promise, in extremities of the Boyes fits, hauing recourse to blessed things, saying, he will course him with them. Well, the substance of all this I haue heere written, at my comming away I declared before three Protestants, and the Childs Parents, desiring them, that if I did not say truth in all things, that they would challenge me therein. Then the Child being in a sounding fit, anoynting him with holy oyle, I did

The reason why I left to come any more.

bring him vnto himselfe, in so much that with a staffe he walked vp and downe; and since, hee did eate, drinke, sleepe, and walke, having onely short fits, as I am faithfully informed, yea till shortly after they entertained many *Witches* and *Sorcerers*, notwithstanding whose helpe sought in vaine, he is more grieuously tormented then euer before. Here before my departure, the Parents of the child offering me money and gold, I refused it, thanking them, saying, If they would giue mee 20. pound, I would not haue one penny: Charging them that they should not indanger their owne soules, and the soule of the poore Boy, in seeking vnlawfull meanes. And thus on Munday was fortnight I left him: and the truth of this I must say with S. *Paul*, that *God knowes in all this I doe not lye.*

Thus desiring that all may succeed to Gods glory, the good of the Child, and the confusion of all *Sorceries* and *Charmes*, which in my heart and soule I detest, I leaue the Parents, Child, and thee, Christian Reader, to the mercy of God.

July the first. 1620.

Non nobis Domine, non nobis, sed Nomini tuo da Gloriam.

Yours in charity, loue, or
in any good office,

F. W.

This Relation was published by the Priests themselues, and delistered by one of them, called Master Wheeler, *into the hands of Master* Thomas Nechils *Gent. a Recusant dwelling neere the aforenamed towne of* Bilson: *as appeareth by his owne confession, vpon oth, taken before the L. Bishop of Couentry and Lichfield; and added in the end of this Booke.*

THE EGREGIOVS CVNNING OF THE BOY OF *Bilſon*, in counterfeiting himſelfe to be *bewitched, and poſſeſſed of the diuell.*

THis *Boy*, being about thirteen yeres old (but for wit and ſubtilty farre exceeding his age) was thought by diuers, to bee poſſeſſed of the Diuell and bewitched, by reaſon of many ſtrange fits, and much diſtemper, wherewith he ſeemed to haue been extremely affected. In thoſe fits hee appeared both deafe and blinde, writhing his mouth aſide, continually groning and panting, and (although often pinched with mens fingers, pricked with needles, tickled alſo on his ſides, and once whipped with a rod, beſides other the like extremities) yet could he not be diſcerned by either ſhricking or ſhrinking, to bewray the leaſt paſſion or feeling. Out of his fits he tooke (as might bee thought) no ſuſtenance which hee could digeſt, but together with it did voyd and caſt out of his mouth, rags, tired, ſtraw, crooked pinnes, &c. Both in, and out of his fits, his belly (by wilfull and continuall abſtinence

defrauding his owne guts) was almoſt as flat as his backe, beſides, his throat was ſwolne and hard, his tongue ſtiffe and rolled vp towards the roofe of his mouth, in ſo much that hee ſeemed alwayes dumbe, ſaue that hee would ſpeake once in a fortnight or three weekes, and that but in very few words.

Two things there were which gaue moſt iuſt cauſe of preſumption that hee was poſſeſſed and bewitched; one was, that hee could ſtill diſcerne when that woman (which was ſuppoſed to haue bewitched him) was brought into any roome where he was, although ſhe were very ſecretly conueyed thither, as was one time tryed before the grand Iury at Stafford: the ſecond, that though he would abide other paſſages of Scripture, yet he could not indure the repeating of that text, viz. *In the beginning was the Word, &c. Ioh. 1. verſ. 1.* but inſtantly rolling his eyes, and ſhaking his head, as one diſtracted, hee would fall into his vſuall fits of groning, panting, diſtraction, &c. In which plight he continued many moneths, to the great wonder and aſtoniſhment of thouſands, who from diuers parts came to ſee him. Thus much of his cunning.

Ione Cocke.

Ioh. 1. 1.

The meanes of diſcouering his diſſimulation.

Summer Aſſiſes held at Stafford, xviij. Iacobi R. 1620.

AT the ſummer Aſſiſes held at *Stafford*, the tenth of Auguſt, *Anno Dom. 1620.* the afore-mentioned woman, ſuppoſed to haue beene the Witch, was brought to her triall, before the R. Worſhipfull Sir *Peter Warberton*, and Sir *Iohn Davies* Knights, then

then his Maiesties Iustices of Assize for that Countie: before whom appeared some slender circumstances, which were vulgarly esteemed strong proofes of *Witchcraft*; but after some speech, manifesting the idlenesse of such fantasticall delusions, the woman was freed by the Inquest. At what time the *Iudges* were pleased to commit the care and (if it might so be) the cure of the *Boy* vnto the *Lo. Bishop of Couentry and Lichfield*, then, and there present.

When he had been with him at the Castle of *Eccleshall*, about a moneth (much of which time his Lo. was necessarily absent from home) although diuers symptomes gaue iust cause to suspect that he did but counterfeit; as namely, the easie and equall beating of his pulse in his strongest fits, his quiet rest and sleepe, commonly the whole night long, his cleere complection, and (which plainly tells euery beholder that his tongue lyed in saying nothing) his swallowing of whole morsels of bread without chewing, his spitting forth from him as naturally and perfectly as euer hee could doe in his best health, (neither of which could possibly bee done with a tongue turned vpwards, and doubled towards his throat, as he would seeme to haue it,) besides, his ordinary comming forth of his fits alwayes with one kind of lowd and large tunable grone: yet notwithstanding his vsuall casting vp of his meate, his much fasting, and lanke belly, his patience, or (as it might rather seeme) senseless stupidity, in indiuring those many prickings and violent extremities, without any signe of feeling,

did argue ſome bodily diſeaſe and infirmity.

Therefore it was, that no experiment was vſed on him, vntill that the iudgement of ſome well approued *Phyſician* might be had, to deliuer in what ſtate his body then was: neuertheleſſe, after a long ſome expectation of ſuch an one, an occaſion offered it ſelfe, which required and exacted a more ſpeedy and preſent triall.

The Father of the *Boy* (an honeſt Husbandman of ſufficient ability, innocent and ignorant of any practice in his child) came with an Aunt of his to ſee him: when, being out of his fit, the Father earneſtly demanded what might bee thought of his ſonnes caſe, and whether he were poſſeſſed, or not? Whereto it was purpoſely anſwered, that nothing ſeemed ſo maruellous, or ſo much to betoken any ſuch thing, as that at the hearing of thoſe words of the holy Goſpell of Saint *Iohn*, [*In the beginning was the Word, &c.*] he ſtill vſed to fall into his fits. For further proofe whereof, then preſently in the Fathers hearing thoſe words were repeated; and accordingly vpon the repetition thereof the *Boy* fell inſtantly into his fit. Lo (quoth his Father then) doe you ſee? what thinke you of this? This (ſaid the *Biſhop*) doe I like very well; for vpon this muſt I begin to worke.

Iohn 1.1.

The ſame day in the afternoone (when word was brought that the *Boy* did ſpeake) diuers reſorting vnto him, the *Biſhop* calling for a Greeke Teſtament, ſaid vnto him; *Boy*, it is either thou, or the diuel, that abhorreſt thoſe words of the Goſpel: and if it be the diuell, he (being ſo ancient a ſcholer

as of almost 6000. yeeres standing) knoweth and vnderstandeth all languages in the world, so that he cannot but know when I recite the same sentence in the Gospell out of the Greeke text: but if it be thy selfe, then art thou an execrable wretch, who playest the diuels part, in lothing that part of the Gospell of *Christ*, which (aboue all other Scriptures) doth expresse the admirable vnion of the God-head and manhood in one *Christ* and Sauiour; which vnion is the arch-pillar of mans saluation. Wherefore looke to thy selfe, for now thou art to bee put vnto triall; and marke diligently whether it be that same Scripture which shall bee read vnto thee; at the reading whereof thou doest seeme to be so much troubled and tormented.

Then was read vnto him, in Greeke, the twelfth verse of the first Chapter of Saint *Iohns* Gospell, [ὅσοι δὲ ἔλαβον αὐτὸν, &c.] which he supposing to be the first verse, did accordingly, as he was formerly wont, fall into the passion of a trance.

This fit being quickly passed ouer, next was read vnto him, in Greeke, the first verse, being indeed the aforesaid text [ἐν ἀρχῇ ἦν ὁ Λόγος, &c.] yet he suspecting that it was not the same text, was not any whit troubled therewith.

By this meanes was his notable fraud, in a manner, fully discouered, in so much that he seemed to be greatly confounded heerewith: notwithstanding, staring with his eyes, and casting his head on both sides the bed, wheron he lay, that he might dissemble his dissimulation the better, hee told the company y he was troubled at the sight of 2. mice.

After

After this discouery, (to the end that he might be freed from further triall, and bee sent home againe to his father) hee complained of extreme sickenesse, and by writing, as well as hee could, did signifie that he had a great paine in his belly: and the morning following, making water in an Vrinall, his water was as blacke as Inke; for there were some that writ very legibly therewith. And in the like sort, two dayes following hee seemed to make water of the same colour. Which that hee might the more cunningly dissemble, hee, in the making thereof vehemently groned; and thereupon one comming into the roome to him, the Boy did shew him his manner of making water, whereof a little remaine came then from him, of the same blacke tincture, which hee purposely had reserued within the skinne, to make semblance that it so came immediately from him.

But the third day following (which was the Lords day) by diligent watchfulnesse, and other meanes which was vsed to obserue him, hee was espyed mixing Inke with his Vrine, and nimbly conueying the Inkhorne into a priuate place. When being suddenly deprehended in this his conueyance, after an earnest, but louing exhortation made vnto him, this deafe began to heare, and dumbe to speake: and at the sight of his vngracious and godlesse practices, he brast out into plentifull teares, confessing all, to his owne shame, and Gods glory. Which confession (before he had heard of the aforesaid Relation of the *Priests*) hee made the same day, in manner following.

THE

THE FIRST EXAMINATION, AND CONFESSION OF THE BOY OF Bilson, Named *William Perry*, taken before the Reuerend Father in God, *Thomas* L. Bishop of *Couentry* and *Lichfield*, at *Eccleshall* Castle, 8. *Octob.* 1620. touching *his counterfeit practices, &c.*

BEeing examined how long since, and of whom hee had learned such tricks and coozening deuices? The Boy recollecting himselfe, answered as followeth: In Lent last (said he) there met me, not farre from my fathers house, an old man, who called himselfe *Thomas* (but his surname I cannot remember) hauing a gray beard, russet apparell, and carrying a cradle of glasses or pots on his backe, who said vnto mee after this manner: *"Now, pretty Boy, where dwellest thou? dost thou goe "to schoole? If thou wilt doe as I shall teach thee, thou "shalt not need to goe to schoole; for* (said hee) *I can "teach thee such tricks and feats, that the people that "see thee, shall beleeue that thou art bewitched, and so "shall lament and pitty thee.* Whereupon I being

willing not to come at schoole, for feare of whipping, was desirous to learne such tricks. By and by this old man began to teach me, first, how to grone and mourne; next, to roll and cast vp my eyes, so that nothing but the white of the eye should bee seene; after that, to wrest and turne my necke and head both wayes towards my backe, then to gape hideously with my mouth, & grate with my teeth, to cling and draw in my belly and guts, to stretch out my legs, and clutch my hands: after that, to put crooked pinnes, rags, and such like baggage, into my mouth, that I might seeme to vomit them vp. And although (said he) that some folke shall put thee to paine, by pricking, and pinching thee, yet thou must indure all patiently. After this sort hee taught and learned me some six seuerall times priuately in a Close, where none could see vs.

And further, that old man made mee beleeue, that a body possessed could not indure to heare the first verse of the first Chapter of S. *Iohns* Gospell, (*viz. In the beginning was the Word, &c.*) and that therefore whensoeuer I heard it, then I should fall into my fits. Besides, hee willed mee that I should begin to doe these feats, when it should next happen that I should be sicke: and that then I should accuse some one body or other (whom I had heard to be accounted a *Witch*) to haue bewitched mee. And thereupon afterwards, of my selfe, I did accuse one *Ione Close*, and was once minded to haue made my picture in clay, and to haue conueyed it into her house, for the better proofe of her bewitching me.

Iohn 1.1.

Being examined how long after it was that hee began to put theſe things into practice, and vpon what occaſion? Hee anſwered; Not long after, (which was about the Eaſter following) I began to be ſicke, and my father ſought helpe for mee in diuers places: and then ſome Papiſts did perſwade him to ſeeke for helpe at the hands of ſome Catholicke *Prieſts*. But my mother did rather deſire to haue ſome learned ſcholer or Diuine that was no Papiſt. Yet at length, by their perſwaſions, there was firſt brought vnto me a *Prieſt*, of an indifferent tall ſtature, with long blacke haire, in a greeniſh ſuit, his doublet opened vnder the armepits with ribbons. I. *Prieſt.*

As ſoone as he came to me, hee drew a ſtone out of his pocket, and hanged it about my necke, ſaying ſome Latine prayers ouer me, putting alſo his finger into my mouth: whereupon I ſeemed to come out of my fit. After that, hee made holy water, and witch water, ſaying certaine prayers ouer them, and putting ſalt into the witch water. Then he gaue me a bottleſull of the one of thoſe waters, (but of which I doe not remember) and willed me now and then to caſt ſome of it ouer my bed, and himſelfe, with a little I ſop, did beſprinkle me therewith alſo. Before he went away, he ſaid certaine other Latine words or prayers ouer thoſe waters, (which to my remembrance) did thus ſound, *Eggſe eggſe atque famula Dei Gulielmæ ante damnandæ*, and more thereof I cannot remember.

The next morning (as I remember) this *Prieſt* came againe, at which time (becauſe I lay in a lower

lower roome, where many people thronged in to see me) they remoued me into an vpper roome, more priuate and fitter for them to pray in, where they continued and vsed the like meanes towards me, as they had done before, betwixt a fortnight and three weekes space, during which time I continued my wonted fits. Then at last, this Priest said that he could not helpe me, because hee wanted a booke, which hee sent for vp to *London*: but after that the booke was brought, he then said y he could not helpe me, without the aide of another Priest,

II. *Priest.* whom after that he brought with him. Hee was a short big fat man, with blackish long curled haire, in a kind of russet coloured suite, with a sword by his side. As soone as he saw me, he said, that by the helpe of *God* and *our Lady*, and the *holy Saints* of heauen, he would either cast the Diuell out of me that night, or else it should goe hard. And first, hee drew out a little booke of the bignesse of a *Portus*, in which he continued praying, til about vi a clock of the night, and casting holy-water on me.

Then both these *Priests* went away, but came againe vnto me in the morning, and then they made as much holy-water as a pale could hold. But in the end they confessed that they could doe mee no good, without the helpe of a third Priest, whom they did send for by a Weauer of our towne.

III. *Priest.* About a weeke after came the third *Priest*, being a reasonable tall old man, in a horsemans coat, with long head-haire: before hee came to our house, he did say to the man that fetcht him (as I did heare) that if the spirits came to me, then I was

obsest; but if they were within me, then I was possest. The big fat *Priest* came in with this last *Priest*, and first hee put his finger into my mouth, and said, that I was bewitched at the tongues end: wherfore he bade me drink three or foure draughts of holy water, which I did: he taught mee also to pray to the *Virgin Mary*, and to my *good Angel*, and to all the *Saints* in heaven to helpe me. Then he washed my head, feet, and belly with the same water, saying now and then to mee, *Thou art now somewhat better, Boy*: and I would say, *Yes, a little better*.

About the same time, my father comming one day home before supper, he asked mee what I had seene in my fits: and I told him that a thing came to me in the likenesse of a Blackbird. And now the Priest that came last vnto me, went out of towne, these three Priests having bin with me about three weekes, but could doe me no good.

About a weeke after, came the big fat *Priest* a- II. *Priest.*
gaine, and held on his former course, saying, that by Gods grace he would helpe me. About which time hee made a Sermon to certaine Catholickes which were with me, having a white surplesse on him, with a stole (as I remember they called it) about his necke: his Text was, *My flesh is bread indeed, and my blood is drinke indeed*. After his Sermon, he prayed with me as he had vsed to doe: and then made another paleful of holy water, wishing them to boyle certaine herbs in water, to wash mee withall; as Time, Isop, and such like.

Vpon the Sunday following, people came in so

thicke to see me, that the *Priest* durst not preach, and he intended to be gone the next day.

His fashion was, to blesse and crosse all the meat which both themselues and I did eate: so that when my mother once gaue mee some of a Syllabub, which the Pr. had not crossed in the same manner, he told them that there was a *Puritan spirit* entred into it.

These three Priests dealt with mee at sundry times, that I should confesse my sins vnto them: which I did sometimes, when I listed to speake, but that was but now and then. They wished mee also to turne to their religion, and that then I should haue helpe.

Vpon that Sunday night before that this fit *Priest* was to goe away, he said, that by the helpe of the blessed *Virgin*, and the *Angels* and *Saints* in heauen, he would cast the Diuell out of me.

A little after, he began to aske certaine questions of the *spirit* within me; as first, what should become of the *Puritans* when they dyed? and he told me, that if they went to hell, then the spirit should rug and shake the bed-clothes: which I did euen after this same manner he bade me. Next, he asked what should become of the Roman *Catholickes*, and if they should goe to heauen: that then, in signe thereof, I should lift vp my hands, which I did also. Then the *Priest* said, *Come out of thy seat, Writ, in the name of the Father, and of the Sonne, and of the holy Ghost*: whereupon I seemed to come out of a fit, and then hee prayed by mee, and said, that hee would cast three diuels out of me that night. And

ſo he hanged about my necke, and put vnder mine ame a fine ſtole, wrought with great ſiluer letters: and with the one end thereof, being very hard, hee did beate me about the head and face, vntill to my thinking hee made mee blacke and blue; chafing & rubbing my neck with that ſtole, which was ſo rough, that it made my necke very ſore: and ſtill he ſpake to the ſpirits within me, thus; *Come out, you Iuyes, you Villaines, I charge you by God and the bleſſed Virgin, and by all the Angels and Saints in heauen, that you ſuffer the Boy to eate, and ſleepe*: and withall, he ſtamped with his feet, as he ſpake thoſe words.

Then he told my father, that he would throw out thoſe three ſpirits one after another, ſo that they ſhould plainly ſee them come forth. And if hee ſhould doe ſo, hee asked my mother whether ſhee would become a *Catholike*, or no? She anſwered him that ſhe would conſider of it. Then, ſaid he, wil I alſo conſider whether I will helpe your ſonne, or no.

But yet the *Prieſt* continued as he had begun, and ſaid vnto me, *If there be three Diuels in thee, then giue three knocks, in ſigne thereof*; and ſo I did: but at the biggeſt Diuell hee willed me to giue the greateſt thumpe, which I did at the laſt. And ſtill the Prieſt did beate me with his ſtoale, & ſo continued with me til about three of the clocke in the morning: during which time, certaine Papiſts were ſent to pray with me, bringing hallowed candles with thē.

At the ſame time, the *Prieſt* tooke ſuch * things as I had ſeemed to vomit, and burning them with Frankincenſe, hee tooke an old ruſty ſword, and ſaid

* *Viz. Crooked pins, rags, ſtraw, &c. and ſuch things as the Boy could finde and ſteale, into his mouth; as he did once halfe a knitting-needle.*

said a Latine prayer, resembling it to the sword wherwith *Peter* did cut off *Malchus* his eare: he also did beate the same things with an hammer, betokening that hammer which nailed *Christ* to the Crosse.

The morning being come, the *Priest* was to bee gone, and then my father said vnto him, Sir, I see you can doe my Child no good, and therefore I must seeke for some other helpe. Yes (said the Priest) you will goe seeke for helpe at witches to ease his body, but you care not for damning his soule. But yet before he went away, hee did hallow more water, and then he departed.

And here the *Boy* was suffered to pawse, and repose himselfe, by reason of his weakenesse; and was not then further examined till the next time.

THE

THE SECOND EXAMINATION, AND ANSWERE of the ſaid *William Perry*, made vnto certaine other queſtions, which (vpon iuſt and ſpecial *preſumptions*) were propounded vnto him by the Reuerend Father in God, THOMAS, *Lord B. of* Couentry *and* Lichfield, *taken at* Eccleſhall *Caſtle, the* 13. *day of Octob. Anno Dom.* 1620.

IRſt, it was demanded of him, that ſeeing the old man (called *Thomas*) perſwaded him that at length hee ſhould be cured by ſome Popiſh Prieſt; whether hee meant not accordingly in the end to ſeeme to bee diſpoſſeſſed by ſome, or one ſuch of them? 1

He anſwereth, yes, and further, that thereupon he meant to become a Papiſt.

Secondly, being asked, that if hee did meane ſo, why then he would not, after ſo long a time, and ſo great paines taken about him by thoſe Prieſts, yeeld to their *Exorciſmes*, and ſeeme to bee diſpoſſeſſed by their meanes? 2

Hee anſwereth, becauſe that much people did

resort vnto him, and brought him many good things; as also for that he was not willing to goe to schoole againe: yet that in the end his meaning was to be holpen by them.

3 Thirdly, being asked that after hee saw himselfe halfe discouered, whether in his griefe and feare that all should come to light, he had not an intent to doe himselfe some bodily mischiefe?

He answereth, that he had; for (saith he) the Diuell had * steeled my heart, so that I cared not to hang my selfe; and had purposed to doe so one night, but that I was watched, and hindred.

* It was his owne word.

4 Fourthly, being asked how it could be thought that he should be moued by any Papist, to charge a woman for bewitching him, which was her selfe an obstinate *Recusant*? He answereth, that hee was moued by *Thomas* the old man, to lay it on some woman so suspected: but that onely of himselfe, without the perswasion of any other, he named this * woman; because she was a woman ill thought of, and suspected for such like things.

* Ione Cocke.

5 Being here put in mind of the desire, which formerly before his discouery he had to be prayed for, as was accordingly then done, but (as at the same time was told him) not to driue the Diuell out of his body, but onely out of his soule, wherin the Diuell had possessed him, by a diuellish obstinacy of his heart, in faining himselfe to be bodily possessed of the diuell: And being further wished to remember how that after those prayers he writ on a paper, that he had found much ease thereby: He was hereupon demanded, whether he did not as then intend

and

and resolue with himselfe to make an end of his former course, and counterfeit practices; and seeme to be dispossessed by such prayers?

He answereth, that it was indeed in his minde to doe so, because hee had then wearied himselfe with dissembling so long, and was also in feare to be discouered and found out.

And albeit this was easily discerned to haue bin his resolution, yet (as was at that time told him) it became not the Professors of *truth* to imitate the Popish *Priests* in such cases, who falsly arrogated to themselues such an *Apostolicall* power, by *Exorcizing* to expell *Diuels*, although it might (in mans opinion) much worke for the glorifying of *God*, edifying of Christian people in our Church, and also for the conuerting of Romish Recusants vnto our true Religion; because this ought to bee the profession of Christians, to seeke to glorifie Him onely by *truth*, who will bee worshipped *in spirit and truth*.

And here was an end made of examining the *Boy* any further.

Examinat'. coram præfat'. R^do Patre dictis diebus, anno, & loco; Præsente Ryc. Baddeley, Notario Publico.

THE BOY OF BILSON, his priuate and publike Acknowledgement, &c.

NOw after those Popish * Priests were departed, and had left the Boy (as before is confessed, and set downe) his Father sought for further helpe by the meanes of *Witches*, (but as wickedly, so all in vaine) vntill such time as he was brought from the towne of *Bilson* aforesaid, vnto *Lichfield*, before Doctor *Master* Chancellor of the Dioces; where he continued vntill hee was carried to the Assizes at *Stafford*, and there by the *Iudges* referred and left vnto the aboue-named Reuerend Father in God, the L. *Bishop* of the Dioceſſe, who after a very short time sent to *Bilson* for him, and after his arriuall did deale with him, as formerly in this discourse hath been related.

Since which time, the *Boy*, vpon laying to his charge the hainousnesse of that his offence, as being blasphemous, in respect of *Christ*, whose words in the *Gospell* he fained himselfe to abhorre; and diuellish, in respect of the *Diuell*, whose person hee would seeme to bee possessed of; and also murtherous, in respect of the poore *Woman*, whom he willingly occasioned to bee brought (as much as in him lay) to the poynt of death: He hath earnestly bewailed

* Bilson *in* Staffordshire, *is a Chappelrie within the peculiar Iurisdiction of* Wooluerhamptō; *where sacrilegious impiety hath produced such effects, that it is much infected with Popery, & infested with Popish* Priests, *whose ordinary* Rendeuouz *it is. No maruell therefore if they made choyce thereof, as the fittest nest wherein to lay and exclude their addle and suppositious egs of politicke impostures and* godly deceits. *But this Cockatrice was crusht in in the shell, and their viperous disseine thereby defeated.*

bewailed theſe his ſinnes, and (as after his firſt Examination) by prayer conceiued by himſelfe, to ſuch purpoſe, craued forgiueneſſe at Gods hand for the ſame.

So hauing continued at *Eccleſhall Caſtle* aforeſaid, vntill he was perfectly recouered of his former weakneſſe, and benummed limmes, and that his Parents were willing to diſpoſe of him otherwaies, hee was finally brought againe to the laſt Summer-Aſſizes held at *Stafford*, the 26. of Iuly, *Anno* 1621. where before Sir *Peter Warburton*, and Sir *Humfrey Winch* Knights, his Maieſties Iuſtices of Aſſize, and the face of the County and Countrey there aſſembled, the *Boy* craued pardon firſt of Almighty *God*, then deſired the *Woman* there alſo preſent, to forgiue him; and laſtly, requeſted the whole *Countrey*, whom hee had ſo notoriouſly and wickedly ſcandalized, to admit of that his ſo hearty Confeſſion, for their ſatisfaction.

Summer Aſſizes held at Stafford, 19. Iacobi R. 1621.

And thus it pleaſed *God* to open the eyes of this *Boy* (that I may ſo ſay) *Into*, with the clay of the Romiſh *Prieſts* lewd impoſtures; and *ſputo*, with the ſpittle of his owne infamy, to ſee his errors, and to glorifie the *God of truth*.

Gloria ſoli Deo.

THE EXAMINATION AND ANSWERE OF THOMAS NECHILS of *Nechils*, in the County of *Stafford*, Gentleman (a Recusant) taken vpon oath before *the R. Reuerend Father in God* THOMAS *L.* Bishop *of* Couentry *and* Lichfield, *at* Eccleshall *Castle*, *the* 17. *of* Octob. Anno 1620. *touching the aforementioned* Relation *of the* Priests, *of their proceedings with the* Boy *of* Bilson.

BEing examined whether hee knew a written discourse then shewed vnto him, touching the *Boy of Bilson*, entituled and beginning thus; *A faithfull Relation of the proceedings of &c.* and ending in these words, *Yours in charity, loue, & any good office?* Hee answereth, that hee doth very well know, and remember the same.

Being examined how hee came first by that discourse, or *Relation*, and from whom he had it? He answereth, that it was deliuered vnto him by a Gentleman, whom he met iourneying on the way towards *Lichfield*, whose name was Master *Wheeler*, as he told this Examinate. And, being further demanded, he saith that he was as a man of a reasonable

mable ſtature, round-faced, about fiftie yeeres old, and of a blackiſh complection.

Being examined what further diſcourſe did at that time paſſe betwixt them two, touching the ſaid *Boy*, called *William Perry*? He anſwereth that the ſaid Maſter *Wheeler* then told this Examinate, that he would acquaint him with the whole buſineſſe, concerning that *Boy*: whereupon hee gaue this Examinate a copie of the afore-named diſcourſe or *Relation* (hauing two copies at the ſame time about him) and willed this Examinate to get it copied out, and to giue one copie thereof vnto one *Philip Higgins* of *Weſtbromage* Yeoman (as hee this Examinate remembers.) And further, that the ſaid Maſter *Wheeler* ſaid vnto this Examinate, that was no matter who ſhould ſee it.

Being further examined what the ſaid Maſter *Wheeler* did at the ſame time acquaint this Examinate with, touching himſelfe? Hee confeſſeth that he told him how that he did often vſe to reſort vnto the French Embaſſadour: that hee did know the *Biſhop of Couentry and Lichfield*; and further, that he was knowne to the *Lord Archbiſhop of Canterbury*.

Tho. Nechils.

Examinat'. coram præfat'. R^do Patre dictis die, anno, & loco; Præſente Ryc. Baddeley Notario Publ.